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The Living Church

VOL. XXXII. MILWAUKEE, WIS.—APRIL 15, 1905. No. 24

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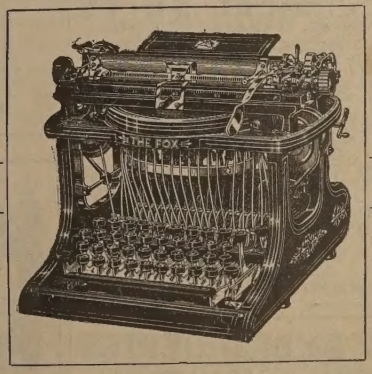

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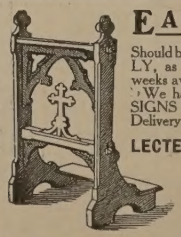

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Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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Lord Tennyson had an enthusiastic admiration for the hymn, "Holy, holy, holy, Lord God Almighty," and he considered it as perfect in doctrine as in language, since it set forth, he said (using a homely simile), how "the Three Persons of the Trinity are like three candles, the light from each of which seems to blend with the others into one light."—*Selected.*

FOR PALM SUNDAY.

THE triumphal entry was an event which stood absolutely alone and without a parallel in the earthly life of the Son of God. For once He yielded Himself to the acclamations of the multitude: not because the approving shouts of the people were dear to Him as they are to other men, but rather in order that ancient prophecy might be fulfilled, and they who had eyes to see might behold Him at the gates of the Holy City, on this occasion with no concealment of the fact that He came as the rightful Heir of David's throne.

It was a royal scene, but in a manner and with a method quite devoid of earthly pomp. The kingly portion of it was not the outward splendor of attendant circumstance, but the Christ Himself, in whom were manifested the royal marks of meekness and lowliness. Especially was it kingly, after a heavenly fashion, in the fact that He who thus came, "came not to be ministered unto, but to minister, and to give His life a ransom for many."

Two facts need to be kept in mind, as essential to our understanding of the triumphal entry.

First, the bearing upon Palm Sunday of the miracle which our Lord just previously had performed in Bethany, the raising of Lazarus from the dead. This, we may be sure, had turned toward Christ a great wave of interest and expectation. It was not merely curiosity; it was rather the irrepressible desire of men, amid the universal sorrow of life, to come in contact with One who has power over death, and to hear the gracious words of One who has tidings from the world beyond.

St. John informs us that "much people of the Jews came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead." This accounts for the multitude already with our Lord in Bethany, and for the still greater multitude that went forth from Jerusalem Palm Sunday morning to meet Him upon the way. Poor stricken souls, many of them, we may be sure, drawn to the Christ by their expectation that He who had raised Lazarus from the dead, knew and could tell them of the life beyond.

Second, it needs to be remembered that, with the exception of a few sneering Pharisees, it was a well-disposed multitude that accompanied Christ in the triumphal entry, not enemies but friends, or at least those who were willing to be His friends.

Again it is St. John who supplies the needed information. He tells us that the Palm Sunday multitude was composed of people who had come to Jerusalem to keep the Paschal Feast. It was they, well-disposed pilgrim people, many of them His Galilean friends, who went forth that morning to meet and to welcome the Christ.

It mars our conception of Palm Sunday to suppose that the multitude with their Hosannas was the same crowd which so soon cried out "Crucify Him"; and that reluctant acclamations were extracted from the unwilling lips of Christ's enemies, the men of Jerusalem, among whom He had scarcely a friend. St. John turns our thought gladly to Galilee, to pilgrim people who loved the Lord, and whose Hosannas were precious in His sight.

So He came, a King. And so He was received with the royal honor which prophecy had accorded Him.

Palm Sunday ushers in the Holy Week. Now it becomes us, sons and daughters of the Church, once more having received Christ as our King, to follow His footsteps as He ascends to Calvary. His words in the garden, are His words to us at each turn in the great commemoration: "Tarry ye here, and watch with Me!"

B.

THE EMOTIONAL IN RELIGION.

COMING again to the year's great Holy Week, one would wish to attune even an editorial consideration to the thoughts of the week.

Remembering both the first Holy Week, in which the scenes of the Passion were enacted, and also our annually recurring commemorations of that week, one is struck, first, with the instability of mere emotional religion.

Just five days of time and less than five miles of space, elapsed between the crowds crying "Hosanna! Blessed is the King that cometh in the Name of the Lord!" and the crowds crying "Crucify Him! Crucify Him!"

Where were all the Sunday throng when the Friday throng were crying "Crucify"? Where were those who had waved the palm branches in His honor as He rode upon an ass, when Pilate introduced Him—"Behold, the Man!"—and found none to acclaim Him?

Their emotional religion had vanished into thin air. It is by no means improbable that some had shouted in both crowds. There are always people ready to take up a popular cry. There are multitudes who can pass from Hosanna! to Crucify! in much less than five days.

Yet the Sunday emotion was as real *on Sunday* as the Friday emotion was to those people on Friday. In neither case was it spurious. They felt it thoroughly at the time. Their emotions were aroused; their sympathies with the crowd led them to cry out in the popular acclaim.

Have we evolved a much higher popular average of character since those days? We have plenty of people who are religious on Sundays and who take every mean advantage of their fellow-men during the week. Sunday religion does not always imply week-day faithfulness. One can cry Hosanna! on Sunday morning, in the calm respectability of his comfortable pew, and not show many fruits of religion during the week. The contrast between religious profession and religious or even moral practice, is one of the most painful spectacles of the day. Religious people who cannot be trusted in financial operations of the week, who wring undue or insufficiently paid service out of their employees, who do not give the full measure of their time or of their labor to their employers, whose word cannot be trusted, who do not pay their debts—all these simply reproduce the contrast between the emotional Palm Sunday religion of those who acclaimed our Lord as he entered into the Holy City, and their week-day cry of Crucify Him!

There will be not a few people in all our churches on Good Friday. They will be touched by the story of the Crucifixion. Their tears may even flow, if the graphic picture of that world's tragedy on Calvary's hill be brought with sufficient vividness to their eye. But will the scene always sink so far into their hearts that it will influence their lives? Will Good Friday mean anything to them after they have passed without the church doors?

Even more marked is the contrast between the popular observance of Good Friday and the popular observance of Easter. There is no difficulty in filling every church building on Easter day. People who never think of church-going on any other day, are in their places in the church on Easter. Easter communions are made by thousands who have not once thought of fulfilling any religious duty whatever since the preceding Easter. Cards bearing crosses and flowers and rabbits and other real or imagined symbols of the day are given away in abundance.

But how can there be an Easter to anyone without a Good Friday? How can Christ rise until He has first died? How can one acclaim the triumph of life over death, of light over darkness, of joy over sorrow, unless he has first felt the reality of the death, the darkness, the sorrow? To keep Easter when one has failed to keep Good Friday is to partake of the emotional religion of those who could cry Hosanna! and strew their garments in the path of their King, but who had forgotten it all when they might have served Him and sympathized with Him on Friday.

And every week the same contrast is presented. All Christendom keeps the weekly feast of Sunday, our little Easter; a mere handful observe the weekly fast of Friday, our little Good Friday. How can we keep Sunday as a feast if Friday be no fast? Why the weekly commemoration of the Resurrection, with no weekly commemoration of the Crucifixion? Does Christ rise oftener than He dies? Is the feast of joy everything to us, and the culmination of woe nothing? "Is it nothing to you all ye that pass by?"

What does it all mean? Were those eighteenth century Churchmen right who believed that the emotions ought to have no part in the religious life? Is religion to be but a school of philosophy or a system of morals? Must we appeal only to cold reason in our endeavor to build up the religious life?

By no means. The emotions have their part in religion; but unless religion be founded upon faith and not upon mere emotionalism, it is an empty, useless form. It is the Palm Sunday cry of men who will fail at the test of the Good Friday crisis.

With reason does the Church demand that her dignified liturgical service should be the main celebration of Good Friday. The creed gives stability to what might easily degenerate into a mere play upon the emotions. The stately Pro-Anaphora, shorn though it be of that practical conclusion to it that in other days made the communicating of the people with the pre-sanctified elements its climax, is our Good Friday commemoration. The intercessory prayer "for all Jews, Turks, infidels, and heretics," teaches the necessity of seriously applying our penitent sorrow into practical channels. Service to God and service to men, not mere emotional religion, must characterize the well-rounded Good Friday of the Churchman.

But notwithstanding, we have done well to make greater appeals than did our fathers to the emotions on Good Friday and through Holy Week. There were other Christians who had carried emotionalism too far. The extravagances of Protestant revivals, when religious mania seemed often to seize the impressionable subjects, were the antithesis to the prevailing Anglican coldness. Churchmen, perhaps, erred as grievously in stifling all appeal to the emotions, as sectarians did in exaggerating it. Religion that is devoid of the refinement of sympathy and emotion, is not much better than mere emotional religion. Both of them are cultivations of part of man only, and are thus imperfect. The revival of a more sympathetic form of Good Friday services is thus amply warranted. Such services ought not, indeed, to supplant the liturgical observance of the day; but undue fervor is not an Anglican temptation, and it is hardly necessary to guard very stringently against such abuses. The Three Hours' service on the Passion of our Lord is the popular form which the more fervent spirit of the Church has taken. We hope some time to see the beautiful and dignified office of *Tenebrae* similarly popularized among us. It is such a service as is especially adapted to Anglican Churchmen, and would certainly appeal to them. The rendering of the Passion music of the great masters during Holy Week, whether in churches or by the more elaborate productions of musical societies in public halls, seems to us a fitting way of using, without abusing, the appeal to the emotions. The American people are slowly learning what is the proper spirit in which to take their part in these musical commemorations, and are, we believe, softened and helped by them. Liddon well said of the annual rendering of Bach's Passion Music at St. Paul's Cathedral, in London, during Holy Week:

> "On these occasions music does her noblest work as the handmaid of religion; and many a man, whom sermons fail to reach, finds his spirit awed and soothed by the language of harmonies which carry him far beyond the world of sense and time. Alas! how great will be our failure to have done anything real for God's glory, if those who come here are thinking only or chiefly of the music, and little of Him whose Sacred Sufferings it is designed to recall. How poor and worthless will have been the expenditure of emotion, if it should lavish itself altogether on the artistic performance, and never cross the threshold of the outer chambers of the spiritual world! Aesthetic pleasure with a beautiful service differs altogether from the joy and satisfaction of the soul, when really in His presence to whom all services should lead: this sort of Hosanna may always be easily and swiftly followed by 'Crucify Him! Crucify Him!'"

Emotional religion is imperfect and unstable, but religion devoid of emotion is cold and hard. As the emotions and sympathies of men are part of their being, it is right that they should be brought into play in our devotional life, without being the whole of that life.

USING modern publicity methods, our official Missionary authorities call attention by an advertisement in this issue to the imperative needs of our general missionary work. They have adopted the wise method of stating concisely just what is being done in all lands with the Church's money, and just what amount, to a penny, is required to carry out our obligations in each of these fields. Of course the opportunity for expansion of work is not included in these figures. To seize such opportunities as they arise, would require a margin over and above

the amounts specified in this statement. That margin ought each year to be placed in the hands of our missionary authorities; but unhappily, we have not, for several years past, even intrusted to them the sums required on their minimum estimates. We have both compelled them to refuse to take advantage of opportunities for expansion of missionary work, and also neglected even to make good their appropriations on the basis which they have determined upon as absolutely necessary.

In connection with the discussion of the Rockefeller gift to the American Board, there appeared last Sunday in the daily papers the report that Mr. Rockefeller had just sent his annual contribution of $100,000 to the Baptist missionary board, as had been his custom for many years; and the further information in the papers a day or two later, of the gift of a second hundred thousand as a "special."

Where are our multi-millionaire annual contributors? We also have men of wealth among us; but such gifts for missions are absolutely unknown in the Protestant Episcopal Church. Be the causes what they may, we do not, to-day, reach the heart or the pocket-book of the individual. Our millionaires may, or may not, for aught any of us know, give anywhere from fifty cents to a few hundred dollars apiece through the channel of the alms basin of their several parishes, in the annual collection for missions that is currently supposed to release all parishioners from further liability in the matter, if the sum total of that parish collection reaches the few hundreds of dollars that is apportioned against it. Certainly they give no more than that. And as for any direct sense of responsibility between the man whom God or some other agency has endowed with wealth, and the Missionary Society of which he personally is a member, it is notoriously wanting. The result is, that while a Baptist multi-millionaire gives each year his hundred thousand, with occasionally an additional hundred thousand to his own and to the Congregationalist board — never to ours — while Methodists are raising their millions, and Presbyterians, Congregationalists, and others are doing their utmost for missionary extension, we, in the Protestant Episcopal Church, are not succeeding in bringing the matter home in any practical manner to our own people. Attuning our missionary ideals to a flat level of a few cents per communicant, and asking no more, it is not strange that we fail to get the few cents, and altogether fail to convince men of large ideas, that missionary work is worthy of large thoughts and large investments. We cannot sow mustard and reap watermelons.

Now comes this definite Easter appeal to the individual. Dear sir, dear madam, what is your pleasure concerning it? Not many of us can give hundred thousand dollar responses, though no doubt some of us could, if we chose to. Our advertising department advises us that more returns are attributed to Living Church advertising of opportunities for safe investment of money, than to almost any other class of advertisements carried. Evidently, our readers have money to invest—somewhere. The advertiser who asks our investment this week is—God, through His Church. The returns are guaranteed, both as to principal and as to interest: "laying up in store for themselves a good foundation against the time to come, that they may attain eternal life."

To be practical, it is stated that any and all such individual gifts will be duly credited on the apportionment against any parish named by the giver. The individual gifts will therefore raise the parochial repute, and not interfere with our official system of administration. But the essential fact is that God calls now upon us for this assistance, and that in the same way that business men bring business matters to the attention of other individual men, the Church brings this matter, dear sir, dear madam, to your notice.

Such Easter investments may, of course, be designated for specific branches of mission work; but it is a convenience in missionary administration to have contributions undesignated, and thus available for such part of the work as may be most immediately requisite. The most picturesque field is not always in greatest immediate need.

It ought not to be necessary to add that the address of the (official) Domestic and Foreign Missionary Society is Church Missions House, Fourth Avenue and 22nd street, New York. Offerings might be sent to that address direct, or, properly designated, through parochial Easter offerings.

THE *Catholic World*, a monthly magazine of the Roman communion, in its April number contains a second answer to the Rev. Dr. McKim of our own communion on the subject of Marriage and Divorce, from the pen of the Rev. Bertrand L. Conway, C.S.P. Father Conway appears to us to have the better of the argument, so far as the main thesis that marriage is not dissolvable except by the death of one of the parties, is concerned. Indeed he draws largely from The Living Church in stating his argument as against Dr. McKim, and particularly drawing from our own columns, confronts Dr. McKim again with the *reductio ad absurdum* resulting from the belief that "adultery destroys marriage," when he says:

"Surely this modern theory is fraught with strange consequences. For, suppose a man commits adultery without his wife's knowledge, and still continues to live with her—no impossible case—it would follow that she, a good woman, is, despite herself, living in adultery with one whom she supposes to be her husband. Her children, born after her husband's adultery, would be also illegitimate."

On the other hand, Father Conway is less successful when he defends his own communion from Dr. McKim's charge that with Roman Catholics "the distinction between these numerous cases of annulments of marriage, and the dissolution of marriage, is *theoretical* rather than *practical*." He seems not to perceive that the grievance which other Christians have against the Roman communion in this respect—possibly it was not clearly stated by Dr. McKim himself—is not that Rome should make a distinction between annulment of marriage, and divorce, which distinction is made by Anglican Churchmen as well, but rather that under color of annulment of marriage, the Roman Church has largely abused the marriage relation, quite as truly, if not quite so largely in degree, as it has been abused by divorce. This, indeed, is clear from Fr. Conway's own statement of conditions and circumstances under which marriages are set aside as void from the beginning. Neither is he successful in his defence of his own communion against Dr. McKim's charge "that a powerful school of Roman theologians regard Protestant marriages as simple concubinage," nor yet against the charge that marriages, and particularly those in royal and other notorious instances, have been set aside by Roman authority for causes that were at least insufficient. It would seem also that it would have occurred to the distinguished writer that it was unnecessary and not at all germane for him to bring in the annulment of the marriage of Henry VIII., with the usual absurd charge that Roman controversialists feel it right to make against the Anglican communion when they are at a lack for serious arguments on issues between the two. One who claims superior excellence for his own system, can hardly prove his claim by merely showing that another has been guilty of a like mistake as his own.

ESPECIALLY interesting in *The Century* for April is "Africa's Appeal to Christendom," written by a native prince of the British Protectorate of Sierra Leone. The son of Mohammedans, this prince was instructed, baptized, and confirmed in our own American Church mission to Liberia, and afterward studied at Central Tennessee College, Nashville. He is endeavoring constantly to uplift his people and to build them up both in civilization and in Christianity. His ideal is "to develop an African civilization, independent of any, yet like others on a solid Christian principle." The prince describes his people and their government and customs, showing that in their natural condition they have many virtues. His account of "Christianity in Africa" and of "Missionary Work" is a sad one, filled as it is with the distractions resulting from our own divisions. His people, he says, "believe that when two or more witnesses give different testimony, somebody is wrong; hence, in Christianity, some denomination must be wrong: therefore they pay no attention when different sects are preaching"; and one cannot blame them. His history of missionary work is that of our own Liberian Mission. With respect to polygamy, he observes that it is practised among them as much by Europeans as by natives and with much lower degree of honor. He pleads with civilized nations to stop the exporting of liquor to his people, and tells of the ravages that have been introduced thereby. His entire paper is a powerful no less than a unique plea to Christendom, to "Come over and help us."

A like criticism of the limitation of the value of missionary work by a divided Christendom, was made by a Japanese student in this country, Katsutaro Tanigoshi, in an address delivered before the Y. M. C. A. of Milwaukee last Sunday, as reported in the Milwaukee *Sentinel*. He said:

"The power of money is increasing with commercialism and the happiness of the Japanese nation is in danger. With material advancement, spiritual development has been neglected. The history of

every industrial development endangers the morality of the people and ultimately ends in the nation's downfall if some check is not brought into play.

"This danger is imminent in every civilized country, but most of all in Japan. What is the check? Christianity. But Christianity must be adapted to the experience and peculiar nature of the people. *Sectarianism as it has developed in America will work injuriously if applied directly to Japan.* It will bring anarchy and disruption to the country's welfare."

Increasingly do we perceive the force of cause and effect that was apparent to our Lord when He prayed in the agony of His soul: "That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

AS a "Cheerful Idiot" in an editorial chair, we believe the writer of a footnote to a letter signed "Anxious Inquirer," printed in the Redlands (Cal.) *Daily Review,* surpasses any editor in the United States.

A correspondent had very courteously, if somewhat ponderously suggested to him that it was "a syntactical ineptitude, a veritable gem of bad English," to use the solecism "Rev. Smith," as the editor appears to have done, adding the observation with respect to that unhappy use of the English language on the editor's part: "It is essentially a Western custom—unknown, I am confident, east of Tombstone." He had also criticised an editorial reference to "missions, both orthodox and Catholic," by inquiring just what distinction might reasonably be drawn between those two terms.

The editorial "Cheerful Idiot" was quite equal to the task of answering his critic, and did so in the following Western, breezy, rough-rider English:

"'Sure!' or as our 'syntactical ineptitude' friend, Anxious Inquirer, would say, 'surely!'

"Catholic, with a capital C, means Roman Catholic, which is not recognized, in common parlance, as one of the orthodox churches, orthodoxy being generally understood to refer to Protestant churches only.

"Bring on anything else that is too deep for you, Anxy."

ANSWERS TO CORRESPONDENTS.

H. A.—(1) We have no knowledge either of the book or of its author. —(2) Useful books for children on religious topics are those by Bishop Osborne and *Our Family Ways* series. Send to The Young Churchman Co. for catalogue.

B. A. W.—It is not necessary that there should be separate lights for the Holy Communion and for Evensong, though such a custom has grown up during recent years.

G. B. K.—(1) The ancient provision for the liturgical observance of Good Friday included the "Mass of the Pre-sanctified," being communion of the people with the sacred species that had been consecrated previously to the day. Later, the communication of the people dropped out, and the priest alone received. Still later the entire service became obsolete in the Anglican Communion, and opinions differ as to the wisdom of its revival. The festal character of the consecration of the elements has always been felt to be unfitted to the solemn fast. Indeed, in the Eastern Churches there is no consecration during Lent except on Saturdays and Sundays.—(2) We regret that we cannot tell.

H. W. R.—The wiping of the chalice rim with a purificator is in no sense a Catholic custom; but is perhaps to be allowed in deference to modern hygienic ideas.

H.—There are a few churches in which choristers, entering during the processional, keep step with the music; but the custom is absolutely foreign to liturgical usage and, as most Churchmen think, to good taste, and is the height of "fancy ritual" and not to be commended. But tunes with a marching rhythm are more convenient for processionals than are others.

Churchwoman.—(1) Lent is not an appropriate season for ordinary fairs or bazars, though if these are strictly confined to legitimate buying and selling, and do not conflict with hours of services, there is no necessary incompatibility.—(2) Appropriate posture at the epistle is regulated by custom, which, quite generally, prescribes kneeling at early and sitting at high celebrations.—(3) *The Congregation in Church* is fairly well adapted to the American Church, though much in the way of ceremonial suggestions rests only on custom, which is not everywhere alike. It may be obtained of The Young Churchman Co., Milwaukee.—(4) We deprecate dancing parties as mediums for raising money for Church purposes.

Catholic Student.—(1) Custom varies.—(2) To receive the Blessed Sacrament in one kind only is, indeed, to receive the whole Christ, since His Person is inseparable, but it is not to receive in accordance with His command.—(3) To communicate by dipping the wafer into the chalice and thus administering it, is not legal in the Anglican Churches, though it would be a valid communion in both kinds.—(4) The ordinals of every land and of every age of the Catholic Church are authorities for the Apostolic Succession before the year 1600. See the "Preface" to the English Prayer Books of 1549, 1552, and 1559.

MR. FILLINGHAM COMMITS AN OVERT ACT OF SCHISM

End of the Career of the Notorious Vicar of Hexton in the English Ministry now in Sight

"ORDAINS" A WYCLIFFE PREACHER

Lenten Addresses of the Bishop of London

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, March 28, 1905

HAPPILY at last it now begins to look as if the notorious Protestantizing vicar of Hexton (the Rev. R. C. Fillingham) were going to be made to feel the strong arm of the law and something of the reality of Catholic discipline. It having been announced that the vicar of Hexton would "ordain" a Mr. White, of the Kensitite band of "Wycliffe Preachers," at Southend-on-Sea on Wednesday last, the Bishop of St. Alban's, through his chaplain, wrote to Mr. Fillingham, giving him "one final warning" that if he disregarded the Bishop's monition, and undertook the proposed "ordination," legal proceedings would at once be taken. The Bishop trusted that the vicar's obedience would spare him the necessity of such painful action. Mr. Fillingham, in his sermon at Hexton a week ago Sunday evening, announced that it was still his intention to "ordain" Mr. White, and claimed the precedents of St. Paul and John Wesley, and the "Reformation priests," who, he said, were never ordained by Bishops. He is further reported to have said: "A new Reformation was needed, for none of the existing churches was fully loyal to Christ. A new church was now to be formed inside the Christian Churches, and every member would be pledged to literal obedience to the Sermon on the Mount." Despite, then, the Bishop of St. Alban's monition and letter of "final warning," this disloyal cleric, on Wednesday last, went through the performance of "ordaining" the said Protestant agitator at a conventicle which has been built for him at Southend by his supporters. "I expect that Dr. Jacob, who is a very determined man, will initiate proceedings in the case," said Mr. Fillingham to a *Daily Press* representative after the "service." Dr. Lang, vicar of All Saints', Southend-on-Sea, is reported in the *Express* to have said that as the sacrilegious act was committed in his parish, he had complained to the Rural Dean. The reply was to the effect that the affair was now in the Bishop's hands.

The Bishop of London has now held his mission at three of the nine West End churches which he is visiting this Lent—Holy Trinity, Sloane Street (v., Rev. H. R. Gamble); St. Paul's, Onelow Square (v., Prebendary Webb-Peploe); Christ Church, Lancaster Gate (v., Prebendary Ridgeway). The interest aroused at these churches by the mission has been so great that at some of the services many of those desirous to attend have been unable to gain admission on account of the crush. The Bishop is also extending his efforts to addresses at some of the great houses in the West End. His Lordship has now spoken at the Duchess of Portland's town house on "Religion in Relation to Social Duties and Pleasures," and at Bridgewater House (the Countess of Ellesmere's). One special feature of the mission is the asking of questions as to doubts or difficulties, which by the Bishop's invitation are sent to him at London House, and his answering them at a subsequent service. Here are two of the questions already submitted, and the answers thereto:

Question.—"I feel like a block of ice": "There is something between me and Jesus Christ": "I don't seem to care whether I believe or not: such a contrast to the warmth of my feelings four years ago at my Confirmation." *Answer.*—Confirmation was the beginning, not the end of your life, and the feelings you had then have had to be tested. Remember feeling is not faith, and faith is often at low ebb in times of difficulty. Part of the indifference comes because you have not known trouble, and have not learnt where to seek for comfort. Your remedy is prayer, and to remember that God honors the prayer of faith, and the prayers most loved by God are such as you may offer in faith when you have not one particle of feeling for Him in you. "My God, my God, why hast Thou forsaken me?"

Question.—"After earnest prayer for my husband's recovery he has died. How can I believe in God?" *Answer.*—Have we any promise that God has to answer our prayers in our own way? There is a promise that He will answer, and answer them as is really best for us. Let me illustrate. General French was taken away from Ladysmith, where apparently he was very much wanted, and called to the higher service of relieving Kimberley. God, too, may be compared to a great General who surveys the whole of the battlefield, and sees

things hidden from us who are engaged in only one part of the field. Try to realize this, and you will not grudge a loved one called to a higher service up above.

Mr. W. W. Watts, F.S.A., has been reading a paper before the St. Paul's Ecclesiological Society on the subject of "Pre-Reformation English Vestments."

It was noted that, for at least four centuries before the Reformation, there was very little tendency to change the shape of any vestment, almost the solitary exception being the chasuble, which passed from its original cope-like form into the shape now in accordance with the Ornaments Rubric. As to materials, they were of almost every kind, the fabric being determined by the resources of the particular church. For the special enrichment of the vestments the art which was mostly resorted to was that of embroidery; "England in the thirteenth century had become famous all over the continent for the magnificence of this work, and *opus Anglicum* was a term synonymous with beauty of execution and richness of effect. Pope Innocent IV. cast covetous eyes on the productions of English workers, and did not hesitate to ask for some for himself." Scattered over Europe are remains of these vestments—in England at Chipping Campden, Steeple Aston, Little Dean, Skenfrith (Wales), and in public and private collections; on the Continent at Madrid, Toledo, Cordova, Valencia, Bologna, and other places.

The paper was illustrated by lantern slides, drawings and photographs of many monuments and brasses, and of well-known vestments still existing, including the famous Ascoli cope, and the Sion cope and other splendid specimens in the Museum at South Kensington.

The Royal Commission, under the chairmanship of Sir Michael Hicks Beach, sat again on Thursday and Friday of last week, for the taking of evidence. The witnesses included Mr. Cuthbert Atchley, who is, I believe, a member of the Alcuin Club, the Rev. E. Denny, vicar of St. Peter's, Vauxhall, and Mr. D. C. Lathbury, the well-known journalist.

It is understood that the Dean of Canterbury (Dr. Wace) has resigned the editorship of *The Churchman,* in consequence of his numerous engagements, and that the Rev. W. H. Griffith Thomas, vicar of St. Paul's, Portman Square, will in future edit the magazine. He is the author of several recently published books of a decidedly Protestant character.

Yesterday week the King signed an Order in Council constituting the new bishopric of Southwark, the Order to take effect on May 1st. The reason for the postponement appears to be that some time must elapse before the Bishop of Adelaide can enter upon his work as Bishop of Rochester. It has been thought desirable to reduce to a *minimum* the period during which the Dioceses either of Southwark or Rochester have to be administered *sede vacante* by the Archbishop of Canterbury.

The St. Paul's Lecture Society has arranged for holding a retreat for laymen, being the last one of the session 1904-05, on Saturday evening, Sunday, and Monday next, in St. Paul's Cathedral. The conductor will be the Rev. Darwell Stone, Principal Librarian of Pusey House, Oxford.

Dr. Mylne, who was consecrated Bishop of Bombay in 1876, and who resigned the See in 1897, has now been appointed to the rectory of Ave Church, Worcestershire, in succession to Archdeacon Walters (Worcester). On his return from India his Lordship was presented to the vicarage of St. Mary's, Marlborough, and was made a Canon of Salisbury.

It is particularly gratifying to note the Catholic appointment to the vicarage of Boston, Lincolnshire, which has been vacated by Canon Stephenson. The Bishop of Lincoln has offered the living to the Rev. R. T. Heygate, perpetual curate of St. Paul's, King's Cross, Halifax, who has accepted it. Mr. Heygate, who is an Oxford M.A., and who received his theological training at Leeds Clergy School, was ordained priest in 1883, and before going to King's Cross in 1900 he was one of the clergy of Leeds parish church. Doubtless he will now in due time restore Catholic worship at grand old St. Botolph's, Boston.

The Rev. the Hon. Albert V. Lyttelton, priest in charge of St. John's, Hawarden, and the past and present assistant curates of Hawarden, met at the vestry of St. Matthias', Earl's Court, South Kensington, on Tuesday last, and presented the Rev. Stephen Gladstone with his portrait in oils, painted by Miss Leighton. A replica of the portrait will be presented to the church at Hawarden, to be hung in the rectory house.

It appears that we are to have before long a new Hymn Book; one, it is hoped, that will be better adapted for congregational use than *Hymns Ancient and Modern,* or any other collection now in use. The original intention of the compilers of the book, work on which was begun several years ago, was merely to issue a supplement to existing hymnals; but the disappointment on the appearance of the new *A. and M.* was so keen and widely felt that the Churchmen engaged in the preparation of the forthcoming book were urged from many quarters to bring out a complete work. According to an article in the *Daily News,* the musical editor is Dr. Vaughan Williams, and the committee is made up of the Rev. Percy Dearmer, the Rev. the Hon. T. Hanbury-Tracy, the Rev. W. H. H. Jervois, the Rev. T. A. Lacey, Mr. A. Riley, and Mr. D. C. Lathbury. The book will be a large one, and will include, *inter alia,* a complete set of Office hymns, processionals, introits, graduals, sequences, antiphons, and the best children's hymns. There will be in this book, said Rev. Mr. Dearmer to a *Daily News* representative, "more of the socialism of the Prayer Book and less of the individualism of the existing collections."

J. G. Hall.

AN OPEN LETTER TO THE BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH.

Right Reverend Fathers:—

STIMULATED by the presence of a deeply-felt need, earnest and widespread as the Church herself, by the overwhelming calls for help which come from the clergy, and, most of all, by the opportunity offered by a general revival in religious work obvious to even the most careless observer, in the absence of another voice for which I have been long listening but in vain, I venture with the deepest respect and deference to address you in relation thereto.

The editors of our Church newspapers are fully alive to the situation, notably the able editor of the *Church Standard,* whose recent articles on Preaching and the Revival have been as luminous as opportune; the clergy, in general, are diligently enquiring and the laity are everywhere awakening. Parochial Missions are being preached with a greatly increased frequency, many notable conversions are taking place, men and women are growing weary of sinful indulgence and are seeking the Church and the blessings of reconciliation with God as never before, all of which bear irrefragable witness to a prevalent yearning for spiritual things to a degree and of a character alike unusual. It has touched the Church in the old land and elsewhere as, perhaps, never before. It has set on fire of Heaven earnest leaders of the various religious bodies around us, and conferences, "protracted meetings," and frequent exhortings are everywhere in evidence. The Mother Church of Anglo-Saxon Christendom has spoken, is speaking, through many of her most illustrious Bishops, who are not alone guiding the religious movement, but are plunging into the midst of it themselves.

For many a decade, yes, many a generation, religious enthusiasm was sternly discountenanced by the Church of England and reprobated as alien alike to the spirit and to the genius of her constitution. Earnest men who craved the privilege of leaving home to preach the Gospel in foreign lands, were held to be victims of an inchoate mental decadence, with the obvious consequence that it might be said with complete truth, that the last place in the world to seek for ardent devotion to the service of God was the Church of England. It was reserved for the old Evangelical worthies in the first instance, and in the second, for the no less worthy Tractarians, to labor for the removal of so awful a reproach. To-day, let us thank God, the Church in England is easily leading all religious forces, nor is the enthusiasm of her children a whit less than their strong and steady influence.

Convinced of the duty of the Church in America at the present time as I am, and as profoundly believing in the superior and all-sufficient efficacy of her sacred Orders and Divine Grace, I appeal with confidence to you, Right Reverend Fathers, in the interest of true religion and on behalf of the thousands of sin-sick and sorrowing souls of our great country at present untouched by the thrill of God's love; and beg that you will take some action before the coming winter, either individually or in groups, in order that the American Church may take her due and lawful place in the great campaign which has only just opened, and enjoy the privilege of having a share, at least, in bringing about and rightly directing the revival.

Let some great hall, or, better, the largest church in every one of our great cities be provided, where, in the first instance, conferences may be had among those of the clergy and laity who are moved, by your influence, to throw themselves heart and soul into the work, for much will depend on method; and in the second, where may be gathered from day to day those who are hungering and thirsting for God, and from whose pulpit or rostrum may ring forth the callings, the encouragings, the warnings, the rebukings, the winnings, of the ever-blessed Gos-

pel. The power, because the Source thereof, is ever present in the Church, and it is not less wise to look for a second Pentecostal outpouring to-day when so many millions remain away from the Church and Christ, than it was for the blessed Apostles to do so whose word of command, as ours, was: "Go . . . and preach." Let the same course be followed as far as possible in the smaller cities and towns, the important point being that we should come together, and together pray, confer, arrange, agree, and then go forth to those around us, full of the enthusiasm which once moved our spiritual forbears to heroisms for the love of God and the salvation of souls, which to-day sound like so many fairy tales, but yet which should never fail to accompany the carrying forth of the Good-news by the rightly appointed heralds thereof.

Great preachers are scarce, but good preachers are not, and it is these we need. There is no dearth of men in the sacred ministry full of faith and of the Holy Ghost; which, indeed, may be said with great truth of your own college. If there be a scarcity among us of the right kind of preacher, then, reverend fathers, we should establish a school of the prophets and teach our men to preach. But our present concern is to do what we can and what we ought, to help the cause of true religion and godliness of living with the resources at our command at this time. Let us use what we have, and the spiritual awakening will follow, the flowing tide of sinful humanity which is surging in from the great ocean of separation from God will be directed into safe channels, and to the world we shall furnish an unmistakable evidence, not merely that God abideth with His Church, but that we believe that He does.

There arise periods in the history of the Church and of the world when the ordinary methods of administration have to give place to others, if extraordinary conditions are to be met. This may excite to opposition some whose vision may be chained either to parochialism or diocesanism, and to whom the breaking down of the parish or Diocese would mean the wrecking of the Church. The present seems, reverend fathers, to be a time which calls for a suspension, at least, of many of the activities which have entrenched themselves so securely in our ecclesiastical world. If we would cease to clamor for money, if our reverend fathers, the Bishops, would visit to preach rather than to confirm, if gatherings of the clergy in convocations or archdeaconries would forget to debate about doctrines and practices, even about what the critics are saying concerning the Bible, would turn blind eyes to the matter of assessments and apportionments for the space of just one year or winter, and instead thereof, direct all energies to spiritualize those we already have and to labor for the winning of those many thousands we have not, and bringing them to the foot of the cross by the ministry of fervent and faithful preaching of Righteousness, Temperance, and Judgment to come, a work would be accomplished which, one is driven to believe, would change the character of the nation.

But the Church cannot, dare not, ought not to take such a step as I have indicated without the hearty aid, concurrence, authority, and leading of you, the Bishops and Pastors of the flock. Objections will be made to the plan or plans suggested, and many of you, reverend fathers, may look with cordial disfavor thereon; but this would neither change the conditions existing amongst us nor lessen in any degree the responsibility for action which I feel must rest upon our Episcopal college.

The witness for God which would be supplied by the simultaneous holding of great conferences on Missions in San Francisco, Omaha, Denver, St. Louis, Chicago, Milwaukee, St. Paul and Minneapolis, Cincinnati, Atlanta, Richmond, Pittsburgh, Cleveland, Baltimore, Buffalo, Washington, Philadelphia, New York, New Haven, Boston, and otherwhere, specially university towns, would be irresistible. The Church's Gospel-loving and Gospel-preaching character would be demonstrated beyond question, her zeal for the salvation of souls would be forever unchallenged, her Catholicity could be no more effectively heralded nor her truly national character more amply vindicated.

To conclude: I would respectfully suggest that during the winter of 1905-06 we should take our place in the religious movement which is even now with us, by arranging for the putting forth of a well-directed concentrated effort in all our large cities, rather than by what is called a general mission. The certain voice of one strong preacher, sound in the faith, and consumed by the love of souls, issuing from one place, would do more real good than the exhortings of various men from various pulpits. The majesty of concentrated effort wins, nay, compels the most valuable coöperation and greatly increases the interest

The deep and widespread influence of the conferences recently given in the city of Boston by the Bishop Coadjutor of Fond du Lac bears directly on the important matter which I have ventured to bring before you, my reverend fathers in God, and eloquently supports my position. If in Boston there has been such an awakening among the business men as to produce a picture of the glory of the French Church when her famous oratorians held vast congregations spell-bound and stirred them to holiness, why is such not possible (its desirableness none will question) at other great centers?

Thus, in broad outline, have I dared to sketch a plan which would, I humbly believe, meet and satisfy present conditions, awaken many to repentance and newness of life, and glorify the God and Father of our Lord Jesus Christ, to whom be praise and glory for ever. Obediently yours,

Frederic E. J. Lloyd,
Presbyter.

A TRUE STORY.

By E. Blain.

THE evils that may result from injudicious meddling in the affairs of others is aptly illustrated by the following incident.

In a city boarding house where both were spending the winter, a young girl made the acquaintance of a man, older than herself, but not so far removed by disparity in years as to be unsuitable. He was prosperous, of correct habits, and a gentleman. In short, he was unobjectionable. And he promptly fell in love with the young girl, who was fresh from school, and uncommonly pleasing. His attentions met with the approval of the parents, and as the young girl was likewise captivated, there seemed to be no obstacle in the way of a happy consummation of the affair.

He had a friend living in the same house, a friend of his boyhood, whose character was by no means so irreproachable. A rather compromising episode had occurred several years before, in which he was implicated. It was carefully hushed up, and never became generally known. The landlady, however, unable to contain so important a secret, had rehearsed it to one of the women boarders.

In course of time the house changed hands. The landlady departed, but the woman who had been the recipient of her confidence remained. She did not forget the incident, though she was discreet enough not to reveal it, but by some mysterious caprice of memory, she transferred the story to the exemplary bachelor, making him the chief actor, although he was absolutely innocent, his only connection with the affair lying in his endeavors to shield his friend.

Every one was interested in the two lovers, and very especially the lady who was in possession of the secret. Her interest proceeded from a different source and was of a very different nature, however, for she felt that her knowledge conferred upon her a certain responsibility, and she was much perplexed as to her duty. She finally decided that the time to divulge the secret had arrived, and related the story as she understood it to the mother of the young girl.

The result was that the affair was broken off and the happiness of two lives wrecked. The man never knew of the mistake of which he had been the unfortunate victim, and could not therefore exculpate himself. Either from force of circumstances, or because her heart was touched and she could not love again, the young girl never married. She had lost the one opportunity of fulfilling the destiny of her womanhood.

The woman who had committed the fatal blunder afterward discovered her mistake, with bitter humiliation, but not until too late, as she thought, to rectify it.

Edmund Burke, one of England's most renowned, because most able, moral, and political teachers, once wrote to a friend: "The arms by which the ill-dispositions of mankind are to be combated are moderation, gentleness, a little indulgence of others, and a great deal of distrust of ourselves. Nothing can be so unworthy of a well-composed soul as to pass away life in bickerings, in snarling and scuffling with everyone about us." And a far greater than Burke said, "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head." If you would conquer your enemy, gently yield to him; if you would embitter him against you still more and more, compel him to yield to you. Love is the mightiest of all weapons.—*Selected.*

CHURCH—MAN.

A BRIEF.

By the Rev. Charles Noyes Tyndell.

CHURCH—MAN: Is there any antagonism between these two marvellous organisms? Both living, both temporal, both eternal! Each with its body seen, its soul unseen. Yet one hampered by external sin—the sin which is the cause of the temporary loss (seeming) of active influence. The other hampered by sin which is the child of the unruled spirit—the City of unnumbered habitants, yet with neglected walls. If these creatures of the Unseen Being are not antagonistic, why this anxiety as to their relations?

Truly, the Church is not churches! Nor is Man men! Yet the Cathedral is the composite of many members, and Man of many men. The Cathedral is the Church as men see it as near as possible to its ideal on earth, and Man is the nearest expression of the eternal spirit which energizes men. Thus it is seen that we try to express in our finiteness the infinite knowledge of our Spirit; to place the unlimited within limitation.

The gulf which seems to exist between man and Church, is, then, the gulf which is between man and The Man. As we fail to understand the differentiation between the personalities of man and the personality of The Man Jesus, so we fail to understand the differentiation between The Church and man-made organizations. It is this infinite Personality for which the Church stands. Quietly, in the turmoil of the city's strife, the babel of Desire; majestically under the frenzied battle of the ages, the Bable of Hope; It proclaims Truth. In the solitude of its genius it meets the multitude of organizations, and mingles unnoticed and unappreciated. Seen by some men, known to Man. Recognized under one aspect by a few, called by another name by other few. But the Eternality of Man never fails to apprehend the Eternal Righteousness given to Man in Living Form, in that which men call Church.

Men are seeking "to unite Christendom"; "to bring the churches together"; "to solidify the sects." Well, let each find its "niche in the Cathedral." Let each little church proclaim itself in the magnificence of its Cathedral grandeur. What then? Each niche would echo still its own tongue. Each little church would be hampered still by the weakness of its voice. Under its variety of aspects has the Personality of Man evolved from the first Personality; and co-existent, if you will, with that Personality, was Truth; Righteousness in its untainted Body; the Body whose Head is The Anointed One. That is the Church! And, like Man, it has been known ever by the variety of aspects of its Personality. The aspects of Man are called men; the aspects of Church are called churches.

Genius to enjoy its true worth, to understand itself and other geniuses, segregates itself. It does not feel at ease among lesser geniuses. True. Nor does it find contentment among geniuses of equal degree but different kind. But while there is this lack of finality, are they still at war? One man believes and asserts that the Old Testament is not history, contending that his assertion is true fact because the Jews did not write history. Another man of equal calibre contends that the Old Testament is history because whether the Jews intended to write history or not, the truths contained in their writings are historical facts. One sees the externality, the other the internality, the actions of the Spirit of the Ages guiding Truth. But each needs the other, else while the one is emitting the force of an "unseen Energy," the other will lose its corporeity in a science falsely so called. Scientist and philosopher, materialist and spiritualist, every aspect of Man, *all* are coming into closer and more intelligent relation, because each recognizes the value of the other and the end of his work. So the destiny of Man is finding its fulfilment in progress in the Destiny of men, the solidification of Personality. The Comedy of existence is giving place to the Drama of Life.

But men are not using those other geniuses—known as churches—with as effective results, nor to the same purpose. They seem to see in these organizations no organism. In science we appear to see pulsing, the wonderful organism of that despiritualized Thing we call Nature. In philosophy, still the organism of Nature in another phase. But why, in the phases of that infinitely greater Genius which combines both science and philosophy, which indeed harmonizes all the ramifications of each, without which neither could prosecute its work, do men fail to see the organism whence all organisms obtain their energizing forces? And why is it that that Force of infinite Personality is seldom recognized, except by few? Is it not that far too frequently that Personality is left to assert itself against untold difficulties, rather than with the aid of the life of man? Is it not that too frequently the mouth of The Church is choked with the dogmas of men, rather than left free to proclaim Itself as Eternal Truth? Here, then, we find the real power which must bring The Church into its true relations to men, the power of Man through a man speaking to Man in men. There are to-day vast parochial organizations, "Institutional Churches," by which are conducted all manner of philanthropic enterprises. This is right and well and as it should be. But they are not well when the Church's mouth is filled with topics which are only excuses for Truth as it is in the Eternality of The Church. All these will not bring men into relations with The Man for whom The Church stands. They are phases of His work in the interest of men; but are as sounding brass and tinkling cymbals in any power to call men to repentance or to appreciate the real value of the Personality of Truth to the practical life. Out of the heart the hands work and the mouth speaketh. And if the hands of Churches are to achieve lasting results, they must be the instruments of well instructed and thoroughly nurtured hearts and minds. So it is for those who know the Truth to let it be as manifest in the economy of churches, as is the fact of the realization by Man of the law of Love. And so it must be that through its myriad-tongued Pulpit, The Church must send this message to man. And men will flock to hear that Voice; but if they hear not definite, *positive* teaching, they will go away disappointed, and the segregation of members will continue. It is not for Paul and Apollos and Cephas that men are calling, but for *one* Message, a message that comes with the power of authority—the authority which needs no forerunner crying "History," no fawning bulwark, "The Church." But the force of that eloquence which convicts the Soul to convert the mind, and commands acceptance because the voice is the Voice of the Eternal Personality Himself. If men continue to press as necessary little points of doctrine which concern men's eternal salvation not a whit, they will do all that in them lies to keep alive the miserable dissensions which have hindered the fulfilment of Divine promises and have been a disgrace to that Body of which those men are members, and will continue to hamper the effectual revelations to *every* man of that Personality for which The Church stands here—and which it is in fact. It is just that "competition in doctrine" which is a menace to all organic existence. How many societies, schools, colleges—all forms of organized activity which depend solely upon men—have died purely from internal disease! In the centuries past, how often has the fabric of the Church been endangered and seemed about to fall! But the Life which is The Church is eternal. Therefore the mortality of men is powerless to destroy even the visible body of The Church.

It is just this that men are hungering to be told: "Show us the Father!" We see that which you say is the Church; we see also great organizations which claim no Divine Origin or Head doing the same things which that Church is doing, but they are not divided into little organizations, yet claiming to be One. Each is distinctive in its own domain. How often do these cries go up from the agonized hearts of these *men* whom we are striving to bring into the fold of that Church! And again rings out that wonderful answer—more wonderful now after twenty centuries of that Presence—"Have I been with you so long and hast thou not known Me?" Ah! Indeed, how can men know Him when He is so variously described? How can men recognize The Man when only His portrait, the lineaments of outward form and features are shown with any degree of unanimity? It is not only these delineations which men must see portrayed before their physical eye; not indeed merely the exemplification in the lives of the present followers of The Man of those traits of His Character which won Him renown as a sinless man apart from His attributes of Divinity; nor yet the acts of worship on the part of those followers which portray their belief in and devotion to the God of their choice. But men must hear the voices which raise their great, triumphant *"Creda!"* ring clear and true and unhesitating: "I know Him whom I believe." "I know The Church His Body."

To know! To realize! To see the as yet invisible! When men can feel that within those walls which stand in the midst of time for eternal verities, which though material are the semblances of the spiritual; when, I say, men can feel that within those walls they will hear *one Truth*, that that Truth will not be garbled; then indeed will those very walls not hold the seeking souls, for the spirits of men will bear testimony to the fact of their oneness in Spirit, and The Church will be recognized as

One Undivided Personality. Unconsciously men utter their soul's belief in their Manness even now; for in song they confess, "We are not divided, all one Body we!" Nor do I believe that the attainment of this, seeming, ideal is improbable. For more and more are men recoiling from the darkness of modern mediævalness. More and more are they delving in the ashes of the dead past and the dying present for a "life-principle." Passing from death unto life eternal, the seeking body is shown face to face that Spirit which it has been seeking among objects like itself; and is then coming more and more to realize the infinity of finiteness and the immutability of thought. As all men must come, however unwillingly, to realize the fact of "inevitable" fundamental elements—may be element—in Nature, so must they come to realize the same fact in that realm of Higher Nature. For as there cannot be various *truths* leading to the fundamental element in Nature, neither can there be various truths leading The Truth—the Fundamental Element of Higher Nature. "I am The Truth." The ministry of this Truth, then, must realize the awful responsibility which rests upon it as the Voice of The Church, and emancipate itself as men from temporal service, that The Church may be heard by Man and so men become taught the Truth of Life as they are seeking the principle of lives!

This ministry of Voice is, after all, the all important function. For unless the soul speaks, the influence of visible worship is limited, and the members of the body can work in utterly separated directions. The miracle of the Visible Body when He tabernacled with men—when The Church was as a man—were as nothing without the grand miracle of His Voice. Men saw and marvelled, men heard, and believed, and followed! So it will be to-day if the ministry of the Voice becomes potent with authority, eloquent with the irresistible force of positive, unapologetic conviction. It is observable, even now. The question is: shall we grasp the opportunity which The Man has given us? Shall we lead Man, or herd men?

The mission, then, which is to be thought and lived, is that of bringing men to realize that they are indeed fitly jointed and compacted, builded into one; and that that One is The Church, the spirit and personality of Absolute Righteousness. And that if they would see Him for whom they seek—some as groping blindly, some as seeing feebly, some as seeing though not perceiving, a few as recognizing in the spirit—they must first see the Son; for "He that hath seen Me hath seen the Father also." To see the Son is to see "His Body which is The Church." See —know! Know—Live!

THE ALTAR FLOWERS AND FURNITURE.

By Constance Fuller McIntyre.

YOUNG girls, fresh from Confirmation, are naturally eager in proportion as they are in earnest, to do some Church work or other, but it is not always easy to find anything that they can do: and yet I think it is quite important that the desire should be encouraged, and some little ways planned for them in which they can have the joy of feeling that they really are of some service, however small it may be in the beginning.

Keeping the brass candlesticks, cross, vases, and the plate on which the alms are received nicely polished means quite a little work, since they need to be done every week. Anyone who will undertake the responsibility of this and be dependable about it regularly, without needing to be reminded about it by someone else, who must in that event feel the necessity of keeping it on his mind also, will be a real help. When they expect to be absent from home, they should see that a temporary substitute is provided.

Oxalic acid is the best thing for cleaning brass; it should be applied with a rag and chamois leather used for polishing afterwards. This is not only more efficacious than the usual household methods of cleaning brass, but less soiling to the hands. Even very old brass which has been neglected for years can be made to shine like new after two or three polishings with its use. I saw its effect on an old brass slab let into the wall of a country church, which had been left so long untouched that it had lost all semblance to brass, looking more like slate than anything else.

Another job for some willing worker would be to keep the brass altar railing polished; as, especially in country churches, the woman employed to clean the church often pays only rather sketchy attention to such details.

Then attending to the altar flowers is another important branch, and one allowing of considerable taste and skill. It would certainly pay anyone undertaking this work regularly to obtain, if she does not find them already in use, the oval wire frames, with little rows of ten receptacles for water, made to fit into the brass vases. They not only simplify and wonderfully improve the appearance of them, allowing the flowers to show advantageously in all parts of the church, but enable one to use all sorts of little flowers with short stems that, without the frame in which to arrange and pile them high, one is practically debarred from choosing. Violets, which in their rich and decided purple are so eminently suited to Lent and Advent, are an instance of this. Arranged in the frames with a tiny border of white violets, or some other small white flower to accentuate the purple, they answer admirably, being in many localities easily obtainable at that season of the year, when other flowers are scarce.

For the great festivals of the Church, white flowers are, of course, preferable where one can get them, and indeed all through Eastertide. White plum or pear blossoms with a border of yellow daffodils or jonquils (to simulate an edging of gold around the white) look charming for this where more durable white flowers seem difficult to find.

For Whitsuntide red flowers are prettier and more appropriate than anything, as symbolic of the tongues of flame at Pentecost. Deep red peonies which I saw one Whitsunday in the tiny English church at Freiburg in Baden were beautiful, and lasted well, too. This quality of durability in flowers is one well worthy of consideration in making a choice, as it is not every flower that will last through the week. Chrysanthemums, geraniums, and sweet peas are very satisfactory in this way. And all through the long Trinity season, when special colors are not usually necessary, one can make charming combinations of color, set off by the green of the altar cloth; bearing in mind that a somewhat stiff and conventional arrangement of flowers is better for altar flowers than a lighter, more artistically careless fashion which is far more charming in a drawingroom than anything stiff.

Another way in which girls or boys can be of some help is in copying chants and canticles in the various parts for the choir.

Other branches of Church work, such as teaching a Sunday School class, acting as librarian for the Sunday School library, visiting the sick and the poor, which seem rather beyond the beginner, as a rule, can come later: although there is no reason why young girls should not cheer the sick by remembering to take them flowers, or perhaps some dainty that they may have learned to make themselves in cookery classes. Even if they feel shy about calling on sick people considerably their seniors, they should overcome the feeling, since their going may not only be cheering and brightening in itself (for the hours of enforced idleness and loneliness are liable to hang very heavy on an invalid or convalescent), but they may find all sorts of little ways in which they can be of service; such as borrowing and returning books from a third party, and even writing letters at the sick person's dictation, or reading aloud.

By showing their readiness and desire to help in any way, all sorts of little things adapted to each individual case will suggest themselves in time, although girls often find it difficult, in the beginning, to know what kind of Church work they can do.

Barabbas and Jesus cannot both live within us. One must die. Yes, every emotion of selfishness or worldliness in every soul plays the part of Barabbas. Good influences may have prevailed for a time, and they, or perhaps motives of worldly regard, may have put Barabbas in prison, and under some restraint; but the decisive, the fatal question, remains, Shall he die? Yes, he or Jesus. Nor is it only on great occasions and in fearful crises that this question comes to us. Every hour, every moment, when we resist what we must know to be the influence of our Lord, and, casting that aside, give the victory, under whatever pretence or name, to that which is indeed our own Barabbas, we then do all that we are able to do to crucify our Lord afresh. Every emotion which tempts us to refuse obedience to Him, "to make insurrection," to suppress and overcome whatever sense of right conscience gives—is not that the robber, rebel, murderer, Barabbas? We may have indeed imprisoned him, we may have resolved that he should die—shall we now release him from restraint, and let him go free? If we do, we know now what must happen—we know between what alternatives we choose.—*Theophilus Parsons.*

THE PASSING OF THE SHADOW.

The doves are at the window with their token of release,
While hush, as winter moonlight, breathes a message full of peace.
From hands of God's own angels mercies fall and pave the way
Of passing on of shadow, of the entrance of the day.

Isabella K. Elbert.

SPECIALISM IN MINISTERIAL TRAINING.

IN his volume on *The Trend in Higher Education,* Dr. William R. Harper voices the feeling of many intelligent laymen in the churches that "the training provided for the students in the theological seminaries does not meet the requirements of modern times." In addition to this, he states that the ministers who have had the training of the seminary "are frequently those who speak most strongly against the adequacy and the adaptation of the present methods"; and the better men, he finds, are coming to think that a satisfactory preparation may be secured in some other way. Dr. Harper pleads for a curriculum which would encourage specialism in the ministry, as opposed to the present curriculum which requires the same work of every man. The present methods, he avers, look only to the training of preachers, whereas modern requirements demand "general Christian work," Christian teaching, and administration of Church affairs for which no adequate preparation can be obtained. He states further:

"The day has come for a broadening of the meaning of the word minister, and for the cultivation of specialism in the ministry, as well as in medicine, in law, and in teaching. In the village and small town a single man can do all the work in the Christian ministry, as well as in medicine and in law. There is evidently no room here for the specialist in any field. But in the small cities, as well as in the large cities, the time has come when specialism in the ministry is as necessary as specialism in any other profession. The ministry stands to-day in this respect where law and medicine stood twenty-five years ago. The conservatism of the churches explains this holding back, and the fact that the profession of the ministry has not developed, as other professions have developed, under the influence of the democratic sentiment, explains why the stronger and brighter men who come from our churches ignore the ministry, and choose some other profession."

The kind of training demanded, the writer asserts, is that which will best adapt the individual to his environment. This necessitates a study of the individual and of the environment. Modifications of the curriculum should be "of such a nature as to meet the demands suggested by the character of the field in which the student is to work—the demands, in other words, which in general concern the present state of society in the midst of which the student finds himself." More specifically the writer adds:

"Certain changes should be made which will bring the work of the theological student into touch with the modern spirit of science. The great majority of students who enter the theological seminary have but a slight knowledge of science, if any. They have come in large measure from the smaller denominational colleges, few of which have any equipment adapted to the teaching of science. Here, indeed, a real difficulty presents itself. If a prospective theological student is sent to a state institution, or to one of the larger universities in which he would learn directly and definitely this scientific spirit, he is in danger of being drawn away from his purpose to preach. If, on the other hand, he goes to a small denominational college, he fails to secure any adequate preparation in science or psychology. It is true, moreover, that theological students in general are devoid of the scientific sense. They have little or no sympathy with scientific work. They utterly lack that point of view which will enable them to bring themselves into relationship with that greatest factor in modern civilization, popularly called science. The man who has not had training in science can not speak effectively on any subject, least of all the subject of religion, to men who have had such training. We should be surprised, not at the small number of scientists who maintain their Church connections, but rather at the comparatively large number who retain such connection in spite of the pulpit ministrations to which they are compelled to listen.

"And, finally, some adjustment must be found by which the curriculum will be enabled to meet the demands that are made by the present peculiar social conditions. Reference has already been made to the inability of the ordinary preacher to make an impression on the lower classes. The evidence would seem to be quite conclusive that he is equally unable to influence the higher classes. The country is full of men who have become wealthy. The number of wealthy men increases every decade. It is democracy itself that has made possible this large number of wealthy men. The most interesting problem, perhaps, that confronts the future democracy is the question: How will she adjust herself to men of wealth, or they to her? Meanwhile, what is the attitude of the Church toward this growing class of influential men? How shall men be prepared who shall be able to work out this difficult problem? For it is the problem of the Church as well as the problem of democracy. Something is being done in sociological lines to train men to exercise influence among the working classes. Nothing, however, has yet been proposed in the way of training which will enable the minister to do successful work among the richer classes."

Practical suggestions for reorganization are given by the writer; some of the most radical of which are appended here. The first year of the theological course he would make general; following that the work of specialization should begin. Thus:

"1. That at this point the students be allowed to group themselves according to the work which they propose to do. In this way there will come to be a group of those who perhaps are planning to preach or teach; another group of those who desire to become pastors, administrators, or general workers; a third group for musical workers; and a fourth, if necessary, for medical workers.

"2. That in each case the student be expected to select a particular department in which he shall do his principal work. This will be one of the six departments ordinarily organized in connection with a divinity school; namely, Old Testament, New Testament, Church history, systematic theology, sociology, homiletics. It will be to his advantage also to select a second department in which he shall do secondary work.

"3. That every student who is preparing to teach or preach be encouraged to give a liberal portion of his time to work in natural science, psychology, and English literature, unless in his college course he has made such progress in these subjects as would warrant his omission of them at this stage of his work.

"4. That in the group made up of those who are to be pastors, administrators, and general workers, the English Bible be made the principal subject, and that the secondary subjects be psychology, pedagogy, and sociology. Of these, neither Hebrew nor Greek should be required.

"5. That for musical and medical workers courses be laid out along lines of special adaptation, an effort being made to correlate the work of the seminary with that of some special institutions in which music and medicine are the sole subjects of study.

"6. That to as large an extent as possible the work of the student be directed to the study and investigation of great problems.

"7. That 'clinics' be organized in connection with various departments of the seminary; for example, in Sunday School work, with the biblical and pedagogical departments; in visitation work, with the sociological department; in preaching and Church administration, with the department of homiletics.

"8. That the scope of the theological seminary be broadened and, if necessary, the name be changed in order that it may include instruction for Christian workers of all classes."

—*Literary Digest.*

BEATA SOLITUDO.

By Denis J. Scannell O'Neill.

OFTEN when surrounded by the busy crowd, or amid scenes of mirth and revelry, we feel a yearning for solitude—solitude where the worn-out spirit may commune with itself, may enjoy in uninterrupted peace the visions and day-dreams of its own creation. Often when memories of the bygone come—of those "we have loved long since and lost awhile," we wish for the silence of the cloister—of the grave. And there is a beauty, and a pleasure, and a consolation, in those memories, sorrowful though they be, which can only be felt and enjoyed in solitude. It is then we are unsocial and taciturn, though there is not, perhaps, any time at which we are more willing to befriend and assist; for we are softened down by those old, old memories, till we approach the angelic.

Delightful are those day-dreams—in the woods, by the bank of some "little river," and even amid the hum of the busy city. Blended with many imaginary beauties, we conjure up the image of the dear dead or absent one, clothe it in the fantastic garments woven by the ever working fancy, view it by the soft light which hope and love have thrown around it. This is balm to the mourner, coming to the soul like soft and thrilling music.

But the world, in its wisdom, points its finger of scorn at us, calling us "Dreamers, idle dreamers!" What of that? "We are such stuff as dreams are made of."

Salutary are the effects of solitude on the mind of man. It leads him into intimate communion with himself, makes him look closer to his actions, and curb his passions, by showing him the vanity of all earthly things. It also brings him nearer to his Creator, for by contemplating His works he is led to the consideration of the great Architect—"from Nature up to Nature's God."

The Holy Ghost, in the uplifting of our souls, will teach us the full significance of our union with Christ. Christ is for us in His propitiation; He is with us by His promises; but He is in us, and that the final mystery. You remember the sneer about Christians who talked of God as if He were a person in the next street. We are lost if He is no nearer than the next street, lost if He is not nearer than the nearest, nearer than the atmosphere we breathe.—*Selected.*

"AS OTHERS SEE US."

UNDER this heading, a "Canadian Visitor" contributes to *The Church Record* (St. Paul, Minn.) some very interesting observations. He says:

Not the least interesting sight, at the General Convention of the American Church, was the "Boy Bishop." To see young clerics, in the early thirties, innocent of all destinctive episcopal garb, mixing with the "inferior clergy" in smoking rooms, at street corners, and at all conceivable gathering places, on terms of the most absolute familiarity was, I must confess, at first somewhat of a shock to old-established prejudices and asssociations. To the average English Churchman, "there is a divinity which doth hedge a Bishop." The typical Anglican Bishop is such a tremendously dignified being, and so painfully "stand off," that these breezy young American prelates seem to belong to quite another order of being. Not that all, or indeed the majority of the American Bishops are young men. But they believe in beginning young. One Bishop, not yet forty, was pointed out to me, who five or six years ago was a prominent Methodist minister. For this innovation, on what up to less than a generation ago was the rule, even in the American Church, viz., of appointing only elderly men to the episcopate, I have nothing but the warmest praise. A man starts young at everything else, why not at being a Bishop? A great deal of the wonderful success of the American Church must, I am convinced, be attributed to this system of appointing Bishops in the early prime of manhood, who have the best part of their lives before them, and who by the time they have arrived at mature years have learned the art of government and leadership.

The trouble with most of our Bishops on this side of the line is, that they begin too late in life. Old in years they are really young in leadership. The American Bishop, on the other hand, when still comparatively young in years, is old in his calling. And so the result is, that while we have experience minus vigor, the American Church has experience plus vigor, and it is therefore blessed with an exceptionally able body of rulers. Then to their really old Bishops leadership has become second nature.

I think the abandonment, or non-introduction of the episcopal gaiters and apron by the American Bishops as a whole, is commendable. We are largely influenced in our lives by externals. It is impossible to get on the same terms of brotherliness with a man whose every day costume proclaims his official superiority to you, as with one who in the ordinary intercourse of life makes exactly the same sartorial appearance as yourself. To this omission I feel sure is largely due the happy fraternal relations that subsist between American Bishops and priests. The American Bishop is not burdened with the necessity of living up to his distinctive garb, and the American priest is not oppressed with the perpetual reminder of his official inferiority. The American Bishop "puts on side" in church, but out of church, so far as outward and visible signs go, he is simply a minister of religion, and a man amongst men.

So far as I could see, there is no assumption whatever on the part of the American Bishops of social superiority. That there is altogether too much of this sort of thing amongst us, must, I think, be conceded. The old idea still lingers with us that the Bishop must be something of a social magnate, and the dispenser of a certain amount of dignified hospitality. People still feel that the well-being of the Church demands that the Bishop should be in a position to hold his own with the "best of people," that part of his duties consist in maintaining a social state equal to that affected by any of the corresponding State functionaries, e.g., governors, generals, admirals, judges, etc. Of this there is apparently no trace among American Church people, though in the matter of social exclusiveness in general, human nature being everywhere the same, there is no lack amongst Americans.

I was, I must admit, greatly taken with the simple, manly, brotherly bearing of such American Bishops as I met. There was neither assumption nor condescension, but a plain, unaffected lack of self-consciousness about them, that made one's heart warm towards them, and not the faintest tinge of the "Lord Bishop." With such men as leaders, the American Church is bound to prosper. And it is only through the leadership of such type of men, that the Church in our own Empire will really become truly popularized and grow.

The Americans have learned to make and do almost everything superlatively well—with a few exceptions. One marked exception is ecclesiastical stained glass. It is just possible that the fault may be with me, but as far as my own experience goes the stained glass manufactured on the other side is flashy and tawdry, and does not lend itself to devotion.

They have a capital plan in the general Convention of cutting short lengthy discussions, and saving time. After a question has been fairly well threshed out, someone rises and moves that at a certain hour the vote be taken, possibly within two or three hours, or at noon the following day. Those motions almost invariably carry. Such a plan would work admirably in our own Synods, and would prevent the members from being wearied out, and leaving before the business is concluded.

THE REVEREND CHRISTOPHER BROWN.

"Inasmuch as ye have done it unto . . . the least of these my brethren ye have done it unto me!"

In a city whose name will be nameless by me
Worked the Reverend Christopher Brown,
His field in a Diocese over the sea,
And his flock was the poorest in town.

The lowly of earth, in the plainest attire,
Were those who frequented his fane,
Of whom, be it said, they had longing desire
To shun sin, and life's betterment gain.

In roughest of weather the pastor was there,
This good Reverend Christopher Brown,
His work was his life-song in bad days or fair,
While his flock were his hope and his crown.

He won every heart by his sympathy rare,
This dear Reverend Christopher Brown,
His shoulders bent low to receive every care,
And life's burden he never laid down.

He carried the sorrows of young and of old,
He was every one's comfort and friend,
The poor prized his blessing as better than gold,
He was honored and loved to life's end.

* * * * * * *

A legend much cherished, and often-times told,
By those people of humble degree,
Relates how an Angel came down to their fold,
In the Diocese over the sea:

How his face had a luster of heavenly light,
As he leant o'er the saint on his bed,
And whispered "Well done!" on that sorrowful night,
And some other words, added, he said.

* * * * * * *

The rich and the poor thronged together, 'tis said,
When this saint near the altar was laid,
And their tears fell like rain on the robe of the dead,
For their hearts were in unison made.

The Queen sent bright chaplet, so fragrant and rare,
Combining a cross and a crown,
And the same of the dead she would only compare
With the noblest of highest renown.

'Neath the altar he served through so many long years
They buried their pastor and friend,
For they wished to be near him through life's hopes and fears,
And be buried from there at the end.

That altar, magnetic attraction now makes
When church bell to Communion does call,
And many a soul in sweet fancy partakes
With the loved one who cared for them all.

Washington, D. C. John M. E. McKee.

THE MINISTRY OF A DOVE.

I was sitting alone as the day wore away,
In my heart there was tumult, unrest,
The loneliness, too, of a home that was new,
Found me sorely cast down and depressed.

My window was open, the sweet air of May
Made summer seem wondrously near,
And the low plaintive coo of a neighboring dove
Fell soft on my listening ear.

The bird came in sight, first gracefully soared,
Then swooped, with a whir and a bend,
Lighted close by my side with another low coo.
In the dove I had found my first friend.

Then peace, like a river, stole over my heart,
Unrest was supplanted by love,
"'Tis good to be here," was the cry of my soul,
And all from the coo of a dove!

So peace, blessed peace, is the Spirit's best gift,
As He hovers with low brooding wing
Over every dear saint in the Kingdom of God.
Then rejoice and be glad—"Also sing."

St. Paul, Minn. Elisabeth Ellery Kent.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE GLORIOUS RESURRECTION OF OUR LORD.

FOR EASTER DAY.

Catechism: XV., Word "Sacrament." Text: Rom. vi. 9; Commence, "Christ being raised." Scripture: St. Mark xvi. 1-14.

IT is hard for us to realize the "atmosphere" of the first Easter morning. As we read of the crucifixion, we know that the resurrection comes after it. The disciples had been told plainly and often that "the third day He shall rise again," and yet they did not expect it. Whenever they had been told of the death, they had heard also that promise of the resurrection. They seemed to have been unwilling to believe that He should die so soon, and so they had not looked beyond. When the death came, they were not prepared for it, in spite of the plain words of the Master. When the third day came, of which He had spoken, they expected nothing unusual. His promise had been so well-known that the Jews who put Him to death knew of it, but His own followers had forgotten it. They had no faith in it. So the first Easter day dawns in gloom. All hearts are sad.

Only gradually, one or two at a time, are the disciples made to know the truth. When some of them heard the wonderful news, "they still disbelieved for joy." It was too good to be true. Some were not convinced for many days. St. Thomas was not the last to be convinced. It was some time after, probably just before Ascension day, that He appeared to keep the appointed tryst on the mountain in Galilee. And there, we are told, "some doubted." Because His own disciples did not expect it, and required evidence to be convinced, while His enemies did remember His words and took such precautions against their being fulfilled, we are now only the more sure that the resurrection is a fact. It has been called "the best attested fact in history."

Our scripture lesson tells of the coming of the women to the tomb. The only difficulty in harmonizing the various accounts relates to the appearance to Mary Magdalene and the visit of these women. From St. John we learn that Mary Magdalene came early to the sepulchre; from St. Matthew and St. Mark that there were others with her. St. John tells us that Mary, when she saw that the stone was taken away, ran to tell Peter and John that His body had been stolen. The first three Evangelists tell how an angel told the other women of what had happened. St. Mark relates that Mary Magdalene was the first to whom He appeared, while St. John gives the details of that appearance.

From the words of the angel addressed to the women, in our passage for study, there are two things which are made more clear by reference to other passages. There is first, the reference to "*the place where they laid Him.*" There are few things of which all four Evangelists speak, but all have something to say of "the place where the Lord lay." St. Matthew and St. Mark both record the words of the angel: "Come, see the place where the Lord lay." The angel offers the sight of the place as convincing proof. The way it is offered implies that it is something more than the mere absence of the body which is referred to. This conviction is strengthened when we read in St. Luke and St. John of the wonderful effect of the sight of that place upon the apostles. St. Luke relates that "Peter, stooping down, beheld the linen clothes laid by themselves, and departed, wondering in himself *at that which had come to pass.*" One look at that place had convinced him of the fact of the resurrection. St. John tells us that, after St. Peter, he himself went into the sepulchre, "and he saw and believed." He even lays stress upon the fact that it was what he there saw that convinced him, by adding "for as yet they *understood not the scripture* that He must rise again from the dead." Taking the four accounts thus side by side, it is evident that there was something very remarkable about that sight which could be thus offered and accepted instantly as proof of a fact which was plainly not expected by the apostles, and the prophecy of which they did not even remember after they had been convinced of the fact.

Commentators seem to have all missed the strongest part of this proof of the linen clothes. They all agree in taking it that it was the fact that the clothes had been carefully folded together which convinced those who saw that there had been no haste, and that therefore the resurrection was a fact. A study of the original here shows that the witness of "the place" was more strong than that, and more in accordance with the importance attached to it by the inspired writers. It was not that the clothes had been unwound from the body, but that they had not been so unwound. Grave clothes, at that time, were long strips of linen wound many times around the body. They could only have been removed from a material body by being so unwound. What was convincing about the sight of the clothes was that they *had not been unwound.* Instead, they lay there just as they had been wrapped around Him. But they were empty! The head had, as customary, been wrapped in a linen napkin of its own and not continuously with the linen which was about the rest of the body. That napkin was there where the head had been, but it, too, was empty without having been unloosed. The clothes all were there just as they had been about the body, but collapsed. The body could not have been removed from them except by the change which we know must come over the natural body "in a moment, in the twinkling of an eye" (I. Cor. xv. 52), before it can become the immortal, incorruptible, spiritual body of the resurrection.

The word which tells of the wrapping up of the head (ἐγετυλιγμένον) is perfect middle. If it had been meant to describe a subsequent folding up it would have been aorist. As it is, it tells us that the napkin, "as it had been separately wrapped" (about the head), so it was found, "in one place." Out of the clothes and out of the tomb the body had passed, and when angels came and rolled away the stone, those who looked in, saw the place which thus convinced them of "that which had come to pass."

The second important thing told the women by the angel was that they should go tell His disciples and Peter that He would go before them into Galilee. *That meeting in Galilee was the most important meeting between the Resurrection and Ascension.* Just before His betrayal, on Thursday night, He had left this message ringing in their ears: "After I am risen again, I will go before you into Galilee." The first message after the Resurrection sent to the disciples is this same one, that they meet Him in Galilee. As the women were on the way to tell the disciples, they were met by the risen Lord, and again the same message is given from His own lips: "Fear not; go tell My brethren that they go into Galilee, and there shall they see Me."

The great importance of this meeting, and the prominence given to it, are explained by its purpose. When, on that night, He first made the appointment, He had just told them that they should all be scattered that night, but that they should thus meet with Him again after that He was risen. This taken with what actually happened there when they met together "on a mountain where Jesus had appointed them," shows that it was *the formal reinstatement and final appointment of the apostles.* It was at that meeting that the "great commission" was given. To these men He had appointed the Kingdom even as the Father had appointed it unto Him. But His death had disbanded them. When the fishing party is made up, there are only seven of them together. There on the mountain He once more makes them His own "apostles," for the continuing and perpetuation of the work which He had come to do. It was the central act of His post-resurrection ministry, because it was that which made and provided for the permanency of His work. Without it there would have been individual disciples but no "apostles," no organized Kingdom.

HOPE'S MISSION.

Sweet hope, thou angel beckoning on,
To teach our weary souls to rest
Within a haven of sweet bliss
While earthly cares our faith shall test.
Hope is the messenger of faith,
Which teaches us in trust to wait
Until God's will hath been revealed
To show us what shall be our fate.

'Tis the consoler of the heart,
A great physician near at hand;
When trials come to overwhelm,
And we their weight can scarcely stand;
Hope lifts us in her restful arms,
And her sweet consolation lends,
Till happiness shall reign again,
And sorrow into gladness blends.

Moorestown, N. J. MARTHA SHEPARD LIPPINCOTT.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

HOME MISSIONS.

To the Editor of The Living Church:

IF there is any one thing in this life that interests me more than anything else, it is the mission work of the Church. If I could, I would set the world on fire with and for Missions. And when I say Missions, I mean Church Missions. And this because I believe with all my soul that Church Missions is the way appointed by God, in which the world is to be saved for Christ, and by Him.

Now what do we find to be the condition of Missions and their relationship to the work before them?

The result of some twenty years spent in mission work, largely in new or nearly new fields, makes me take direct issue with some town and city clergy, who pose as having solved the problem of Missions, and to affirm that we have much to learn from the other religious bodies so cavalierly spoken of by some. Do they begin by setting up an altar and offering the Holy Sacrament and then letting that work its way through the community? I trow not! They begin by telling the people that Jesus Christ came to make better men and women of them and to save them from their wrong-doing, and then inviting them to accept of His help, and they often tell of what He has done for their own souls, like the psalmist did (Ps. lxvi. 14). Then they begin to lead them on, and instruct them, leading them higher and still higher, until at last they are received to full membership, and all this (that is, their instruction) must necessarily be imperfect, for their sacraments are almost meaningless as sacraments.

My point is, that the rector of Altoona, Pa., has mistaken the end for the beginning. The altar must be the consummation, and not the beginning of the work. The apostles, after congregations were established, ordained elders (priests) to break the Bread of Life. They first preached in synagogues, on the seashore, in the market place, on hills, wherever they could get people to listen. In many places there were Christian communities before they were visited by apostles, made so by the preaching of laymen, no doubt, perhaps by humble postulants.

As a fact admitted by all, I think, we have not got the educated priests to man more than a fraction of the field, and we can't get them; so what are we going to do? Let the devil retain possession of the fields, or surrender the opportunities to the teaching of an imperfect Christianity? No; there is another way. Let us get back to beginnings. Let us face things as we find them. Scores of Methodist congregations, now strong, have grown up out of the work of a local preacher, who parallels our lay readers. We are having parishes built up by St. Andrew's Brothers, where a priest is only occasionally seen. What we need more than anything else is a diaconate that may engage in secular work for partial support, laboring in the villages and hamlets, preaching plain Gospel sermons, thoroughly instructed to avoid controversial subjects and only to teach the beginnings, unless the Bishop finds them discreet and well furnished. Then group a number of these places together under the care of a priest who can reach each place monthly or nearly so, to celebrate the Holy Eucharist, to oversee the deacon's work, and to advise and encourage him. Compare M. E. Presiding Elders. Say what we may, the Methodists laid foundations wisely for missionary work; in fact they reverted to primitive methods as far as *they* could, while we have been getting away from them as far as we could.

If foreign Missions were worked, as we try to work home Missions, heathendom would never be converted; and the unregenerate are practically heathen whether at home or abroad.

But I must not take any more of your valuable space. May the God of Missions illuminate the mind of the Church about this work! Very truly yours,

Dodge City, Kansas, April 3, 1905. John C. Anderson.

THE ROCKEFELLER GIFT.

To the Editor of The Living Church:

I WRITE in answer to your editorial of April 1st, entitled, "Should Tainted Wealth be Accepted by the Church?"

You have introduced into your argument, two other arguments: namely, Is Mr. Rockefeller guilty? and, Ought the Church to assume one of its members guilty until proven so by the civil courts?

Let us consider these three questions under three heads; first—

Should the Church accept tainted wealth?

In all times God has demanded from His people, that they offer unto Him their best and highest thoughts, their truest and noblest works, their most skilled labor, their richest and most beautiful materials (for was not the tabernacle to be fashioned of the costliest things that could be procured?) He has demanded the spirit that would give to God a precious thing merely because it was precious; a spirit lacking in this day of making the greatest possible show for the least possible expenditure, in this day of seeking a short cut to wealth, to learning, to heaven. Truly, in this our day, "The Lamp of Sacrifice" has grown very dim.

We are all agreed, that what displeased God yesterday displeases God to-day, and, that all good is done as unto God.

Now was not the Levitical offering to be a lamb without blemish, and was this alone because an imperfect lamb would typify an imperfect Christ? Was it not, too, refused on the same grounds that an earthly king would refuse it; that of a showing of disrespect? "Offer it now unto thy Governor; will he be pleased with thee, or accept thy person?" (Malachi i. 8).

"Ye brought that which was torn, and lame, and sick; should I accept this of thy hand?" (Malachi iv. 13).

"But cursed be the deceiver . . . who sacrificeth unto God a corrupt thing" (Malachi i. 14).

Would we dare to offer unto an earthly king, a gift torn and frayed? Shall we then offer unto our heavenly King, a tainted offering?

Did not Christ rebuke the sorcerer who offered money for the power of the Holy Ghost; and shall He not rebuke the same spirit to-day—the spirit of using the Church to vaunt self? For what other motive can urge the giver of *accumulating-tainted* wealth? Did he not reap in love of self and hate of man; and shall he not sow in such and reap again?

Sir, that spirit which urged the Jewish Sanhedrin not to put into the treasury of the Lord the blood-money of Judas, urges us not to accept the ill-gotten wealth to-day.

A nickel may be as tainted as a million, but as the average giver of nickels is honest, and as the Church accepts the same innocently, and as the example of the nickel is insignificant compared with the example of the million, and whereas it would be impracticable to inquire into every nickel and would only breed distrust, the Church presents unto God the bad with the good, the tainted with the clean.

Secondly: Is Mr. Rockefeller guilty?

The disclosures of Ida Tarbell in "The History of the Standard Oil Company," the disclosures of Bridge in "The History of the Carnegie Steel Company," the disclosures in the American Ship-Building Company, in the Northern Pacific and Great Northern merger case, in the numerous articles on Frenzied Finance, in the almost daily court trials, the fact that Rockefeller was found guilty of suppressing trade in the Supreme Court of Ohio in 1886, in the Scofield, Schurman, and Teagle case, and that in the same case carried on by the Lake Shore R. R., the Lake Shore was found guilty of giving rebates, all serve to convince the honest-minded man that the Trusts are dishonest—and is not the Standard the chief of them?

Let him who thinks the Standard innocent, ask himself whether he would care to build in the United States an oil pipe line or a refinery, on merely his own backing.

Thirdly: Ought the Church to assume Mr. Rockefeller guilty before condemned by the civil courts?

When John the Baptist *knew* Herod sinned, did he hesitate to go to him and tell him? Do we not know that the Standard is evil?

If a woman of supposed ill fame should apply for a position as housekeeper in A's family, would the "Anglo-Saxon sense of Justice" deter A from denying her the position, even though he could get no other?

If Rockefeller wants to give his money away, let him first clarify by acknowledging his sin, and then give it to the poor and come and follow Christ. Let me close with a quotation

from Deut. xvi. 19. "A gift doth blind the eyes of the wise, and pervert the words of the righteous."

Braddock, Pa., April 4, 1905. Respectfully yours, H. R. S. Potter.

THE LITURGICAL OBSERVANCE OF GOOD FRIDAY.

To the Editor of The Living Church:

THE point of the Rev. H. S. Dawson, on the "Liturgical Observance of Good Friday," is certainly well taken; but his description of a "Mass of the Pre-sanctified" strikes me as somewhat of an anachronism. It smacks of the thirteenth century. I can see no reason why, upon Good Friday, we may "celebrate and make before the Divine Majesty" the Oblation of the Precious Body and Blood, and may not at the same time consecrate the elements for that oblation. What is there in the Consecration that is not consonant with the day, which would not be found, even more intensely, in the Oblation? I have yet to be instructed in the reason for the "Mass of the Pre-sanctified"; and I have never heard the question, Why we may not have the complete Mass on Good Friday, clearly answered. Apparently there are fashions in religious thought.

But the now popular "Three Hours' Service" need not minimize the liturgical observance of the day, any more than when the regular sermon followed the saying of Morning Prayer, Litany, and the "Ante-Communion" service. I have used the "Three Hours' Service" now for twenty years, in two parishes; and always with increasing benefit to my people. Fr. Larrabee and my good brother of Fond du Lac may like to know how in this old-fashioned parish, along with the "Three Hours' Service," we hold to the liturgical observance of Good Friday, just as far as the Prayer Book and modern ecclesiastical use will allow us. Following the daily Eucharist throughout Lent, at seven o'clock Morning Prayer is said. Then at twelve o'clock the "Three Hours' Service" begins, but always with the Litany and the full Pro-Anaphora. With this liturgical foundation, the meditations which follow are very different from "Protestant" preaching. Nay, I believe that they bring the hearts of the people into a spiritual communion. Subjective? Of course; but there is little danger of this severely liturgical Church of ours ever becoming too subjective.

As to the division of the time, the saying of the Litany, the Ten Words, and the Collect, Epistle, and Gospel does not take more than half an hour; and I have always found two hours and a half ample for the meditations and prayers. In fact, this introduction takes the place of the "Reproaches," which are not at all necessary to the service. And the Gospel for the day especially seems to me to be absolutely necessary to its perfection.

If it be said that the greater number of the people will not come at twelve o'clock, if the Litany, etc., is then said, and that so they will lose what the Church intends for them; I would respectfully submit that as many will come then as would come at eleven o'clock for Morning Prayer and Litany. But if not, is it not doubtful if the Church intends her Liturgy for any save those who can appreciate it? Is it not true that we have too few preaching services—too few Church kindergartens? Then, moreover, Good Friday is a fast day; and for one who fasts, twelve o'clock is as convenient an hour as any. But if not, the very rigor of the use of a seven o'clock matins and a twelve o'clock Litany will in the end prove a blessing to any parish. And if it has been a mistake to use the Liturgical services of the Church for the purposes of evangelism, when they were meant only for edification and for worship, does not the presence of only the faithful Churchmen at these services on Good Friday vindicate the use of such a service as the "Three Hours," which, in its closing meditations, does draw the multitude as no Morning Prayer and sermon has ever done?

Portsmouth, Ohio. J. D. Herron.

A CORRECTION.

To the Editor of The Living Church:

I AM happy to be able to state that the Yale Alumni of Wisconsin did not intend to set Good Friday for their dinner.

The secretary wrote a courteous note in response to my declination, thanking me for calling attention to the fact that the date named was Good Friday. He informed me that the dinner would be postponed; and corrected invitations have since been sent, changing the date to the week following.

The Yale Alumni Association of this state is therefore to be wholly acquitted of the charge of desecrating this holy day. To that extent I withdraw what I wrote last week, and am glad that it can be withdrawn. I hope this may go as far as the original erroneous statement.

The general fact still remains that there is very little respect for this day, in the community at large; nor, in my opinion, can this ever be cured by making it a mere day of preaching.

Henry S. Dawson.

THE AWAKENING OF SPRING.

By Haywood Tupper.

THE poet in his "Vision of Delight," describes Nature as keeping a gala season, ay, in her exuberance of her vitality, treading a measure:

> "In curious knots and mazes so,
> The Spring at first was taught to go;
> And Zephyr when he came to woo
> His Flora had their motions, too.
> And thence did Venus learn to lead
> The Idalian brawls,* and so to tread
> As if the wind, not she did walk,
> Nor prest a flower, nor bow'd a stalk."

So innocent is the prompting to festivity, however much the occasion of evil when abused, that we find joy earliest manifested in religious gladness, the elevation of soul which made the creature grateful to deity for the luxury of being—the mere sense of existence a pleasure—until man learned to live at such pressure, subverting the original intent of wise re-creation.

One of Jehovah's indictments of His people Israel was: "Because thou servest not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things."

The desire for happiness, the hunger for the beautiful, is as normal a craving as our thirst for water. It is because we do not go to the right Source—as did Raumie of the Blue Flower, in the city of Salome—that we ofttimes find life to be a vast emptiness. We leave God out of our plans, and the unsupported spirit flags; its longings are unappeased; we sink down depressed at the hollowness of even our fondest-desired successes, feeling with Omar that existence here is

> "A Magic Shadow-Show,
> Play'd in a box whose candle is the Sun,
> Round which we Phantom Figures come and go."

In the spring's re-surge of life the mind's sad presages are gainsaid; the earth bursts from its winter chrysalis-cerements; the inner being of man responds to the abounding vigor of the green-leaved, flower-robed season, and freshened hopes gladden our hearts.

* Brawls, from the French brausle—a dance.

"Prepare to meet thy God, O Israel!" Every man who believes that God exists, and that he himself has a soul which does not perish with the body, knows that a time must come when this meeting will be inevitable. In the hour of death, whether in mercy or in displeasure, God looks into the face of His creature as never before. The veils of sense which long have hidden His countenance, then are stripped away; and as spirit meets with spirit without the interposition of any film of matter, so does man in death meet with his God. It is this which renders death so exceedingly solemn. Ere yet the last breath has fairly passed from the body, or the failing eyes have closed, the soul has, partly at any rate, entered upon a world altogether new, magnificent, awful. It has seen beings, shapes, modes of existence, never even imagined before. But it has done more than that. It has met its God as a disembodied spirit can meet Him.—*H. P. Liddon.*

Our Gospel is emphatically the Gospel of the poor, and we are sent to be the servants of those who cannot help themselves. . . . . Debtors we are to them, to take thought for them, to sympathize with them, to make their interests ours. Debtors we are to them "to warn the unruly, to comfort the feeble-minded, to support the weak." Debtors we are to break through the mass of obstacles which rise up and keep us from their real thoughts and ways, and to find points of contact between their minds and ours. Debtors we are to them for wisdom, for patience, for considerateness; debtors to them, to be honest and genuine and real with them in speech and bearing, and not to be tempted to take easy and dangerous advantages, even to recommend truth and to do them good. Debtors we are to the rude and untaught, to those also to whom it is far harder to be of use, the half taught. Debtors to both to help them to understand the awful truth and greatness of man's lot, and history and hope; his high fellowship with the Unseen, his place in the family of God. —*R. W. Church.*

Literary

Religious.

The Atonement and Modern Thought. By Rev. Junius B. Remensnyder, D.D., LL.D. With an Introduction by Prof. Benjamin B. Warfield, D.D., LL.D., of Princeton Theological Seminary. Philadelphia: Lutheran Publication Society. Price $1.00.

This is a manly defence from the Lutheran point of view of the vicariousness and objective value of the Atonement wrought by the death of Christ. Prof. Warfield expresses his hearty sympathy, while, as a member of the "Reformed" or Calvinistic wing of Protestantism, he disclaims agreement with details.

There is much in the volume which is worthy of praise, and we are certainly in sympathy with the author rather than with the rationalistic views against which he contends.

We cannot, however, accept his point of view without qualifications. The substitutionary view, as he propounds it, is neither scriptural nor is it morally defensible. It is Lutheran, of course, and a caricature of the vicarious element undoubtedly taught in the New Testament. Christ died in our stead in a sense; but our mystical and sacramental union with Him does not permit us now to regard Him as our substitute. Rather He is our Head and Representative, in whom we die, are sanctified, and become an acceptable sacrifice to God. Closely related to the author's bald substitution is his Lutheran doctrine of Justification by faith. We are indeed justified by faith; but not in the Lutheran sense of that phrase, which has much to do with making the Lutheran view of the Atonement a source of modern difficulties.

We also notice on page 122 the Lutheran error of believing that in our Lord the two natures share mutually in their respective properties— a species of Monophysitism..

It is only from the Catholic point of view that any satisfying defence of the Atonement against modern rationalism is possible.

F. J. H.

Outlines of the Life of Christ. By W. Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor and Canon of Christ Church, Oxford, etc. New York: Charles Scribner's Sons. Price, $1.25 net.

This is a reprint, much as it stood, of the article "Jesus Christ" in Hastings' *Dictionary of the Bible*, an article which has been widely commended as one of the most notable and valuable in that dictionary. One reason why the article is left substantially unchanged in this reprint is that Dr. Sanday has a larger work on the subject in preparation.

The article was widely reviewed when it first appeared, and we need not analyze it now. It is, generally speaking, a singularly convincing exhibition of orthodox conceptions of Christ from a severely critical point of view. There is little to reject and much to admire in the volume, and we do not believe that anyone who would keep abreast of the criticism of the Gospels under sane leadership can afford to pass it by.

Two points we notice with regret in passing. Dr. Sanday seemed to regard the narrative of the Temptation as symbolical—*i.e.*, as not, properly speaking, a history of objective facts (p. 43). Then he treats our Lord's belief in the reality of demoniacal possession (p. 103) as "part of the outfit of His incarnate Manhood." This suggests the kenotic point of view. When he treats directly of the *Kenosis* (pp. 232-233) he speaks with considerable reserve.

F. J. H.

Church Work. By the Rev. Bernard Reynolds, M.A., Prebendary of St. Paul's, London. New York: Longmans, Green & Co. Price, $1.40.

This latest volume of the Oxford Library of Practical Theology is a most useful and practical one. And yet it does not include in its discussion of Church Work the subject of Oyster Suppers, Strawberry Festivals, Progressive Euchre Parties, Theatricals or Dances for the benefit of the Church. The reason is that the book is written by an English priest who has had no experience with this kind of work for God's Church.

The author begins his book with the truth, which is often quite overlooked, that "the visible Church of Christ is a *congregation of faithful men*," and not a hierarchy of Bishops, Priests, and Deacons alone.

He then shows that lay people are bound to do some definite work for the Church of God, and discusses various good works done by lay people in the Church of England. If he were an American he would mention the noble work done by the Brotherhood of St. Andrew; but in England its work is not well known as yet—and even among us it is not appreciated as it would be were it understood better.

The discussion of Woman's Work in Sisterhoods and as Deaconesses is full and appreciative. An appendix explaining the work done by the Sisters of the Church, familiarly known as the Kilburn Sisters, is astonishing in its variety and usefulness.

A good deal of the book is taken up with the school question, which is different in England from the conditions in America; and yet a good deal of the matter is of use to us also. The discussion of the Settlement work is extremely interesting and valuable. Also the Penitentiary work.

Prebendary Reynolds says some strong and useful things on the subject of parochial finance and its management. The way in which financial obligations are neglected in many parishes is scandalous. Offerings made for special objects are put into the common funds, and frequently are forgotten, and never sent to their proper destination.

The subject of Sunday School teachers is also taken up, and the folly of ignorant, but good-natured persons undertaking this important work is shown. Nothing requires special gifts more than teaching the young.

The whole work is extremely well-written and the various points are discussed in a satisfactory way.

If all the members of even our smaller parishes would work together, under their priest, and let their work be legitimate work for God, and not amateur stage managing, catering, or card-playing under the mask of Church work, what grand results would follow!

Frank A. Sanborn.

A Pilgrimage to Jerusalem. The Story of the Cruise to the World's Fourth Sunday School Convention, held in the city of Jerusalem, and of a ride through Palestine. By Charles Gallaudet Trumbull. Illustrated from photographs by the author. Philadelphia: The Sunday School Times Co. Price, $2.50.

For an attractive description of a brief tour through Bible Lands we have never seen one that could hold the reader's interest so intensely as the book before us, while for accuracy of description of scenery, customs, and manners of the places visited the author has no superior. He went East with the love of all connected with the Bible story burning brightly in his soul, and he looked for the evidences of that story's truth wherever his journey carried him. He did not look in vain, and herein lies one of the charms of his book. The minutest detail attracted his attention. For example: describing the selection of Gideon's three hundred men, Mr. Trumbull points out that the overflow of the well of Harod runs into the valley where the Midianites were encamped, through high grass and tall rushes and shrubs, hence the need of precaution against hostile ambushes.

The book contains fifty full-page photographs and many excellent initial letter designs. These are very aptly chosen from the large number of pictures taken by the author.

The book is a fine sample of typography, with an attractive binding and wide margins, and it is in every respect an excellent work to put into the hands of Bible students, especially Sunday School teachers. We commend the book most highly and trust it will receive its deserts in a large sale.

J. R.

The Religious Controversies in Scotland. By Henry F. Henderson. New York: Imported by Charles Scribner's Sons. Price, $1.75 net.

This is an interesting volume, for it covers the religious controversies of Scotland for two centuries. The Scotch people take naturally to theology; they are good sermon tasters, and keen judges of orthodoxy. Many of their leading ministers rebelled against the narrowness and harshness of Calvinism, and in preaching a more Christ-like doctrine, they fell under the condemnation of the Established (i.e., the Presbyterian) Church of Scotland. This volume gives a full and interesting account of the various movements, their leaders, and the doctrines published. Often times the *odium theologicum* was most bitter. To-day most of the teaching is universally accepted, and we can scarcely realize that men suffered grievously for declaring it. The volume makes an excellent book of reference.

Biography.

Thomas Moore. By Stephen Gwynn. English Men of Letters. New York: Macmillan, 1905. Price, 75 cts. net.

Mr. Gwynn's biography of Moore is quite up to the high standard set by the other volumes of the English Men of Letters series under Mr. John Morley's editorship, and, needless to say, it is very good reading.

Moore was an engaging character, simple, generous, and unaffected. His is the typical story of the literary man of genius, brilliant, popular, improvident, and at the end, overwhelmed by misfortune.

Few modern poets have given more genuine pleasure than the author of the *Irish Melodies* and *Lalla Rookh*, while as a prose writer his *Life of Byron* has by good critics been classed with Lockhart's *Scott* and Boswell's *Johnson*.

After his death, Moore's fame suffered an eclipse, but he is coming into his own again, and to-day competent judges regard him as one of the first of English lyrical poets, though not one of the very first.

Sydney Smith. By George W. E. Russell. English Men of Letters. New York: Macmillan, 1905. Price, 75 cts. net.

Mr. Russell has placed us all under obligations by his delightful biography of the great English wit and essayist whom Macauley calls "the greatest master of ridicule since Swift."

Nothing that Sydney Smith ever said is likely to be so long remembered as his famous assertion that "The Gospel has no enthusiasm"; yet notwithstanding his suspicion of enthusiasm, he devoted his energies throughout his long life with a devotion and singleness of purpose that was little less than enthusiastic to the service of the poor and the oppressed, and he will be longest remembered, not as the wit, nor as the founder and editor of the *Edinburgh Review*, but as the champion of Roman Catholic Emancipation and Parliamentary reform.

For Catholicity within the English Church, Sydney Smith had little sympathy. In 1842 he wrote to a friend abroad: "I have not yet discovered of what I am to die, but I rather believe I shall be burnt alive by the Puseyites. Nothing so remarkable in England as the progress of these foolish people! I have no conception what they mean, if it be not to revive every foolish ceremony and every antiquated folly which the common sense of mankind has set to sleep." In another place he storms about "Catholic nonsense"; not a happy phrase, as his biographer remarks, from the lips of a priest of the Church of England and a Canon of St. Paul's Cathedral, officially bound to recite his belief in the Catholic Faith and to pray for the good estate of the Catholic Church.

The reader lays down the volume with a lessened opinion of the quality of Sydney Smith's much-lauded wit, but with greater respect for the man, who in spite of his errors and defects was a man of moral earnestness.

Dr. William Dawson, at present very active in this country as an evangelist, has likewise made for himself a great reputation as a writer of English literature. His *Makers of Modern Prose* and *Makers of Modern Poetry* are among the foremost books of their class. His work as an evangelist, takes color from this strong characteristic; development of religious life on its intellectual, rather than the emotional side being his chief aim.

Thomas Whittaker has just published a new and cheaper edition of the *Hand Book of Biblical Difficulties*, by the Rev. Robert Tuck. The work includes a treatment of difficulties relating to moral sentiments, Eastern customs and sentiments and to the miraculous.

Memorial.

An appreciative sermon, preached by the Rev. William Reed Huntington, D.D., rector of Grace Church, New York, in memory of the late Rev. E. Winchester Donald, D.D., is published in attractive form with the title, *The King's Cup-Bearer*. It is such an appreciation of a good man as only one of the penetration of Dr. Huntington is able to give. We cannot refrain from copying the following paragraph as expressing in a few words what Dr. Donald was in his true life rather than in his seeming life, better perhaps than it has been expressed elsewhere:

"It is a great thing to be a preacher of righteousness. He was that. It is an even greater thing to be a son of consolation. He was that also. How often men mistake their own powers, and misinterpret their own gifts! Had you asked your late minister to define himself, most likely he would have said, 'I am a swordsman. I fight the King's battles!' But no, his supreme gift was not militancy—however it may have seemed to some, as well as to himself—his supreme gift was not militancy, it was sympathy: he gave drink to the thirsty; he satisfied the longing soul; his true emblem was not the claymore, as he fancied, it was the chalice."

Developing that thought toward the conclusion of the sermon, Dr. Huntington also, after treating somewhat of the rather unique Churchmanship of Dr. Donald, which he says is best expressed in his volume of Lowell Lectures on *The Expansion of Religion*, says:

"But what is less familiar is the concrete instance of a man's holding, along with so unecclesiastical a philosophy of religion, a deep devotion to the sacramental side of Christianity. The Holy Communion was to your late rector's heart singularly attractive. He cherished the idea of it, he loved the ritual of it. At the centre of all his devotional life, there stood an altar. Both at the Church of the Ascension and here at Trinity Church, he labored to enhance the dignity and the beauty of that portion of God's house which is especially associated with the Sacrament of the Body and Blood of Christ. This cannot have been because of his holding the notion of sacerdotal authority commonly associated with the Anglo-Catholic movement of the last half century, for, as a matter of fact, he did not hold them. His sympathies went out to the Cambridge rather than to the Oxford school. He symbolized with the Thirlwalls, the Lightfoots, and the Westcotts, not with the Puseys, the Kebles, and the Liddons. How then are we to account for his sacramental leaning, apparently so much out of harmony with all the rest of his convictions and preferences? Simply in this way, I incline to think: in the midst of shaken walls and crumbling columns, 'a dust of systems and of creeds,' the eye of his soul discerned the majestic figure of the Son of Man, the unconquerable Christ. Whatever else fails me, so his meditations ran, He at least will not. To Him I have pledged loyalty. To Him I have given allegiance. He is my Sovereign. Sacramentally, therefore, seek I to realize what spiritually I am; with joy to my King's banqueting-house I go; His banner over me is love, and His cup-bearer I will be. It was not that he had it at heart to see one special form of eucharistic doctrine prevail over another. Though full of zeal, he was no zealot. What drove him to the altar-steps and kept him there was simply a strong desire to meet his Lord."

Fiction.

A Prince of Lovers. A Romance by Sir William Magnay. Boston: Little, Brown & Co.

This is one more of the innumerable romances which have become popular in the last few years. The Prince Ludwig of Beroldstein and the Princess Ruperta of Waldavia are betrothed for reasons of state, and have never met. The prince goes *incognito* to the Court of Waldavia and wins the love of the princess and persuades her to elope with him. After all sorts of adventures and hairbreadth escapes, the romance ends happily. The story is pleasantly written and ranks high in this class of literature.

The Secret Woman. By Eden Phillpotts. New York: The Macmillan Co.

A long and rather tiresome story of rural life in Devonshire. It is a curious combination of delicate appreciation of nature, with a coarse and melodramatic plot. There are long and tedious discussions of religion which seem quite out of place in such a book. As a whole the book is both wearisome and repulsive, and time spent in reading it would be wasted.

Beyond Chance of Change. By Sara Andrew Shafer, author of *The Day Before Yesterday.* New York: The Macmillan Co.

This is an attractive story for children, beginning at "Eleven Years Old," when the young heroine of the volume makes her first appearance. The story is well told throughout, and many side thrusts will be especially appreciated by grown-ups who have occasion to read it. There is a pleasing religious tone throughout the volume.

Julia. By Katharine Tynan, author of *The Honourable Molly*, etc. Chicago: A. C. McClurg & Co.

Without being a novel of the first rank, this story is very interesting and exceedingly readable. It takes us into Ireland and gives us a contemporary picture of social conditions there—the relations between the better class of landlords and tenants. Love plays its part; and religion as well, although without polemical animus in the relation. The tone is wholesome, and the book makes for social sanity.

Miscellaneous.

Ready Money. By George H. Knox, President Personal Help Publishing Company, Founder Personal Help School of Achievement. Personal Help Series. Des Moines, Iowa: Personal Help Publishing Co. Price, $1.68 net.

This volume is replete with useful suggestions to young men entering the world of business. The chapters are brief, terse readings, of three or four pages each, and replete with thought and full of helpfulness.

Another Hardy Garden Book. By Helena Rutherfurd Ely. New York: The Macmillan Co.

The author of *A Woman's Hardy Garden* has issued a new book on the same lines. It treats first of the vegetable garden, then of fruits and trees, and finally of flowers and gardening in general. The book is eminently practical and will be of great value to anyone who is in need of some help in starting a small garden. The author is evidently an expert and her advice is founded on experience. The illustrations are photographs of her garden and of flowers which she has grown.

A useful volume in small compass is published under the title *Blue Book of Missions*, 1905, and is compiled by Henry Otis Dwight, D.D., LL.D. It is much improved beyond the similar volume for the preceding year, and gives in form easy for reference the present status of missionary work in every missionary land of the world, together with a variety of other matter appropriate to the subject. Missions of all Christian bodies are included within the scope of the work; and not the least useful are the appendices, which give many varieties of information on connected subjects useful in missionary work. (New York and London: Funk & Wagnalls Company. Small 12mo. Cloth, 200 pp. $1.00 net; by mail, $1.10.)

A package of assorted Easter cards from the art rooms of Ernest Nister [New York: E. P. Dutton & Co.], shows that the Churchly and artistic taste which is always displayed in the work bearing that imprint is not lessened as years go by. With the many vulgarizations of Easter cards that flood the stationers' shelves, it is a pleasure to see that there are still offered cards that carry with them the Christian's Easter message.

A STUDY OF THE CROSS.

By Lillian Foster Colby.

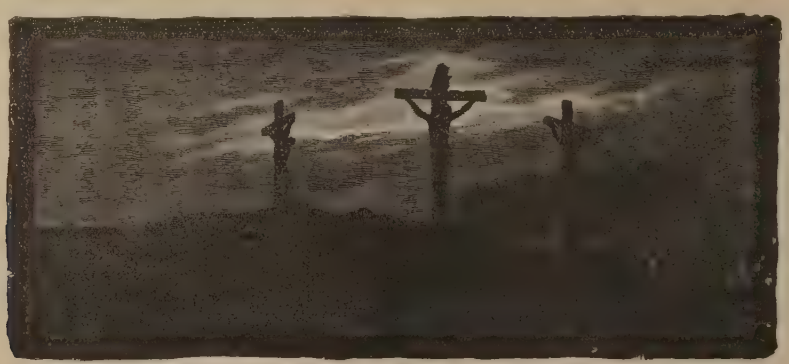
LONG before the Romans," says Baring-Gould, "long before the Etruscans, there lived in the plains of northern Italy a people to whom the cross was a religious symbol, the sign beneath which they laid their dead to rest." Nothing more is known of them than this; ignorant of civilized arts, living in villages built on "platforms over lakes," they trusted in the cross to guard and possibly to restore to life their dear ones committed to the dust.

If we go from this ancient religious manifestation of the cross as the symbol of life in the Alps, we find in the forest depths of Central America another "unconscious prophecy of Heathendom." There lies the ruined city of Palenque, not inhabited when Mexico was conquered by the Spaniards. Tradition says it was founded by Votair in the ninth century before the Christian era. In the principal building are several small temples with altars standing. A slab of gypsum at the back of one of these altars has sculptured upon it two figures standing on either side of a cross; one of the figures extends in his hands to the cross an offering of either a baby or a monkey.

Again, the cross is represented on ancient pre-Mexican MSS., at the end of one of these is a colossal cross upon which is represented a bleeding Deity. Among all nations of antiquity the cross was apparently a symbol of life. What more natural, therefore, than that the early and Mediæval Christians should lay hold with eagerness on every saying in the Old Testament which might be a prophetic foreshadowing of "the wood whereby righteousness cometh"? It was natural to suppose the rod of Moses to have been headed with the Egyptian Crux Ansata, in which case its employment in producing the storm of rain and hail, in dividing the Red Sea, in bringing streams of water from the rock, testify to its symbolic character with reference to water. In Brahminical iconography the cross is a symbol of religious significance. When held by Vishnu it brings to naught the powers of evil. The primary Indian gods are all represented with the cross as one of many symbols. The Mexicans, when in need of rain, bore the cross in public procession. Among the Muyscas at Cumana, new-born children were placed under the sign of the cross, so as to be protected from the power of evil spirits. According to Rufinus, the Egyptians have the sign of the Lord's cross among their sacerdotal letters, its interpretation being "The Life to come." When the Egyptian Osiris appears holding the Crux Ansata to a mortal, he puts on immortality and enters the life to come. Amongst the Phoenicians the cross is supposed to have symbolized regeneration through water. The Hebrews on their coins had the sign +.

The Legend of the Cross belongs, apparently, to the Middle Ages, and has constant representations in the frescoes and paintings of that time. It represents Seth, the son of Adam, seeking for the Garden of Paradise. Reaching it, he is confronted by the Angel with the flaming sword, who tells him that four thousand years must run their course before a Redeemer appears to open the gates of Paradise closed by Adam's disobedience. The fable further says that the marvellous tree which grew from the grave of Adam supplied the cross for our Saviour's Crucifixion. The Middle Ages, with their credulity, vividness of imagination, and love of the marvellous, have passed away, but in the legend we may read this truth: That from the time when man came to be a dweller upon earth, and through transgression lost his heritage of virtue, he has always appeared, consciously or vaguely, to have trusted to the cross as the instrument by which his redemption should eventually come.

With the cross Thor smote the head of the Great Serpent. With the cross the Christ, Redeemer of the world, smote the Serpent of Sin, and is conqueror over sin and suffering and death.



THREE CROSSES STOOD.

Without a city wall three crosses stood,
Holding three victims of a people's hate:
Three dying men beheld their tragic end.
One was the world's atoning Sacrifice,
Foretold by holy prophets long before;
Conceived in womb of maid, by Holy Ghost,
By angels heralded with glad acclaim;
Proclaiming, Peace on Earth, good will to men.

Though now He seemed a traitor to the State,
And vile misleader of the people's faith;
He was the great Redeemer, sent of God,
To save mankind from condemnation just,
By dying for them on a Roman cross;
As victim of the world's malevolence,
Between two thieves whom civil law condemned,
Though He Himself was innocent pronounced.

Within the city wall was sound of praise,
For there His countrymen kept holiday;
Commemorative of angel passing o'er
The homes of Israel in Egyptian land.
High jubilee they kept with paschal lamb,
And knew not, that the One it typified
Hung then on malefactor's cross outside.

Jerusalem, alas! how oft would He
Have gathered 'neath His arm protectingly,
As hen doth gather chickens 'neath her wing,
To save thee from the Roman Eagle's claws
That even then, were clasped in deathly grip:
But thou wouldst not accept Him as thy lord,
And so thy day of visitation past,
There came the darkness, precedent to doom.

Only last night, amid Gethsemane,
Weeping and wrestling had thy Victim knelt,
And drank the bitter cup unto its dregs,
And felt the strengthening by His Father sent,
To endure the doing of that Father's will.
Now heard He singing, saw ascending smoke,
Rising from High Altar in the court
Of yonder Temple, empty, useless, vain—
And knew He was forgotten, e'en by those
Who little time before had welcomed Him,
With loud acclaim as the Messiah King;
Then, too, He heard revilings from the lips
Of foul companion dying by His side,
Mingled with sobs of women whom He loved:
Whose tears commingled with atoning blood,
That flowed in streams from lacerated flesh.
'Twas then He felt the agony that breaks
The human heart and let the words escape:
"My God, My God, Thou hast forsaken Me!"
While ribald men who watched as sentries by,
Scoffed at the words of agony He spake.
Not so the other dying thief; he said:
"Lord, Master, hear my cry, remember me,
When Thou art to Thy holy Kingdom come;
I, too, am dying, dying for my sin;
I who am worthy to be punished so."
One look the Master gave him, and one word,
And took with Him first trophy of His cross.

(Rev.) Francis Washburn.

He is wont to carry on His hidden dealings with the soul by means of what we should call very little things. He requires an absolute purity of heart in those with whom He vouchsafes to dwell, and a spirit of self-sacrifice which is ever ready to offer all things, however seemingly small, to Him.—*Abbé Guilloré.*

Topics of the Day

THE COMMUNION OF SAINTS.

Question.—I do not understand just what we mean when we say in the creed that we believe in the communion of saints. Will you explain the phrase?

Answer.—You are not alone in your difficulty. There is probably no article of the creed about which people have so hazy an idea as of this one. Yet, if we begin by defining terms, we shall not find the explanation so difficult. Communion means fellowship; so that by the "communion of saints" is meant the *fellowship* of the saints. Then as to the second term, saints. It is not necessarily those who are extraordinarily holy; if you will turn to your Bible and read St. Paul's epistles you will find that he uses the word not of those who have attained to special sanctity, but of those who are *called to be holy;* that is, it is the Biblical word for those who are members of the Church, called out of the world to live a holy life. When St. Paul addressed the "saints" at this place or that, he was writing to men and women who were very weak and sinful; he goes on to speak of some of their faults and to rebuke them for their sins. He regards them as "holy," however, because they have been summoned from the world and, obeying the call, have been baptized into Christ, and so are *in the way of holiness.* When he speaks of the "saints" he ordinarily means simply Church members.

We have now reached a point where we can define the meaning of this article of the creed. We believe in the "communion of saints": that is, we believe in the fellowship that exists among those who are members of the Church of God, the Body of Christ. Analyzing we find:

(1) The article expresses belief in the fellowship or communion which we who are members of the Church on earth have with God, and He with us.

(2) God has communion with the faithful departed, also, and they with Him; for they are still members of the same Church and in union with the same Lord: indeed, to depart and be with Christ is better, as giving a closer fellowship than we have while yet in the body.

(3) Because we are members of the same Body and have communion with the same Head, the faithful departed have fellowship with us, and we with them.

(4) We who are members of the Church Militant have fellowship with one another, because of our common union with Christ; we are brothers of one family.

Two points here need to be touched upon, as showing the comfort and the spiritual uplift of these truths. (1) Take the thought of the communion or fellowship of those who are departed and of ourselves who remain behind. Bishop Grafton says very beautifully that it reminds us that the Church is one body of worshippers, gathered in different degrees of nearness to Christ. The departed constitute the greater part of the Church; we on earth are a small minority of it. They pray for us; we commemorate them and pray for their peace and rest and for a share with them in the final benefits of Christ's passion at the last day.

Not only may we comfort ourselves in prayer for those who have gone before, but we have consolation in the thought that they pray for us. It has been urged, therefore, that we may ask their special prayers, thus realizing and strengthening our communion with them. For some souls, undoubtedly, there is great comfort in the practice of *invoking,* or calling upon, great saints of the past, especially, to pray for us. We should be warned, of course, that in so doing we are but speaking to the faithful who are departed as we would ask the prayers of a saintly friend on earth—and in either case the asking of the prayers of another should stimulate us to more earnest devotion to God on our own part. How the saints know of our invocations we cannot say, but "whoever has come to realize that the Church is a spiritual organism, filled with the Holy Ghost, may well believe that in it there are modes of communication peculiar to itself—no less wonderful than those which enable us to speak from continent to continent. Prayer may be but the use of some spiritual electric current that makes its desire for special intercession known to those who are with Christ."

(2) While all this is very helpful and inspiring, the thought of the communion or fellowship of the faithful here on earth is perhaps more practical. We who are members of the Church have fellowship one with another, because of our fellowship with God. We are *brothers,* members of a common family. We must therefore be interested and concerned about each other's welfare. The well-to-do man in the front pew should want to know something about his poor and ill-dressed brother in the corner near the door; the society woman who drives to church in her carriage ought to know her poorer sister who walks to the evening service after putting a cross and tired baby to sleep. We are all brothers and sisters, with a common bond uniting us to the one Father, and we must be doing something for these others, thinking of them, praying for them, trying to understand them, seeking sympathetically to know them—if we believe in the *communion of saints.*

Yes—and for those outside the Church there is a duty. Baptized members of Christ are in a special way our brothers, as we are all children of God—but the Incarnation of our Lord teaches us that there was a bond there already which our Christian fellowship has only strengthened; it did not create it. Is Christ the sum of all humanity? Do we find in Him the same nature that is ours? Then every human being, no matter how evil his life, however poor and degraded he may be, however steeped in wickedness, has in him still something that is in Christ, and if that germ, that seed, can be developed, is capable of a new life and a glorious resurrection. The conception of the Incarnation teaches us to recognize an ineffaceable relation between man and man. If we believe that our Lord took upon Him our humanity, every man, white or black, high or low, practised in holiness or defiled by sin, the saint of the cloister and the outcast of the street—*every* man has in him some likeness to Christ; and if the Christ-life may be applied to him, may be made anew after His likeness. The Hebrew would not step on a piece of paper, lest it should have written on it the Name of God; and we cannot look down upon or despise God's lowest creature, because on him is stamped, however faintly, the image of the Lord Christ.

We are all, then, knit closely together in our common humanity. That bond is strengthened by our membership in the Church, so that in the communion of saints we are bound to a special interest in those who are our spiritual brethren in Christ. We have stronger fellowship with them, because "our fellowship is with the Father and with His Son Jesus Christ." And then, to know that this fellowship is not broken by death, and that we are bound up as much as ever with those who have gone before; that we, perhaps, may help them by our prayers even when we can no longer help them by our care and thoughtful attention; that they remember, and are glad to help us, too—surely this quickens our appreciation of spiritual things. And the more we live in the realm of the spirit, the keener and more loving will be our service while we are yet in the flesh. C. F.

THE DESCENT INTO HADES.

By H. M. K.

THE Judge and the Rector were sitting on the porch of the summer hotel in the mountains, whither they had both retired for rest and recreation. The Rector was reading a book, and the Judge was busy whittling and carving a cane. They were dear good friends, albeit the one was a strict Churchman and a hard-working rector, while the other was a judge in the civil courts and a thorough-going Presbyterian. They were both disciples of dear old Isaac Walton, and while the fishing season had lasted, had waded the mountain streams together, joyfully and joyously seeking that refreshment which only mountain streams can impart. And now that the fishing season was closed, the Rector betook him to his book, while the Judge sat beside him, diligently whittling and carving at the canes he had found in the woods. There had been a long silence, which was broken at last by the Judge saying:

"There is one article in the Creed which I never could accept."

"And what is the matter with the dear old Creed, Judge?" said the Rector, looking up from his book. "Which article is it that you cannot accept?"

"Why, where it says that Christ descended into Hell. I never could bring myself to subscribe to that."

"Well, what is wrong with that declaration?"

"I can't accept it," said the Judge, "because it rests on no scriptural authority. It is not said in the Bible that Christ descended into Hell. The Bible doesn't say so."

"Doesn't it?" tersely interjected the Rector.

"Does it?" queried the Judge. "I've often looked for it, and never could find it."

"Perhaps you didn't look at the right place," suggested the

Rector. "You know, Judge, the Bible is quite a large book, and one can easily overlook something in it that may prove of considerable importance. Did you ever read the second chapter of the Book of the Acts of the Apostles? Well, read there St. Peter's sermon on the day of Pentecost, and you will find that he says, quoting from the Book of the Psalms, that David says, *'Thou wilt not leave my soul in hell, neither wilt Thou suffer My Holy One to see corruption.'* You will note, Judge, that St. Peter raises the question, Of whom were these words spoken by David? Of himself, or of some other Man? You will note, too, that St. Peter argues that they could not have been spoken by David concerning *himself,* for the very good and sufficient reason that *'David was both dead and buried, and his sepulchre is with us unto this day';* or, in other words, David's flesh did see corruption. And so, it could not have been of himself that he was speaking.

"Then you will further observe, Judge, that the Apostle Peter goes on to say that David *'being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; he, seeing this before, spake of the Resurrection of Christ that His soul was not left in hell, neither His flesh did see corruption.'*

"Now, Judge, if it says in the Bible that Christ's soul was not *left* in Hell, certainly it must sometime have been there?"

And the Judge went on whittling.

PERVERSION OF BELIEF.

By C. H. Wetherbe.

IT may be true that one who is very strong in his religious beliefs is much more admired by his fellows than is the one who is weak and vacillating in his beliefs; but it is not enough that one be merely strong in and tenacious in his believing. The greater question is whether one's beliefs be well-founded, and therefore in right directions. The fatal defect in the beliefs of many who are exceedingly vigorous in their believing lies in the fact that their beliefs are grossly perverted. And the very fact that they are exceedingly strong in their belief, and are correspondingly active in the expression of it, makes them far more dangerous to their fellow-men than are those persons who are weak and unstable in their believing, and are also unsound. By the force of their belief they succeed in leading astray the weaker believers, and perhaps to the eternal ruin of the latter.

One example of perverted believing is seen in the Mormons. A vast number of them have great strength of faith; they implicitly believe all that their books and leaders teach them, but their belief is founded upon the grossest errors and falsehoods. If their power of believing were set in the right direction they would be among the best and most useful citizens of our land. It is their perverted beliefs which make them a menace to good government and pure morals. Another form of perverted belief is seen in the adherents of "Christian Science." They excel a large number of true Christian people in the strength of their belief. They are most insistent in their believing, and this is one reason for their being such zealous propagandists of their religion. Therein lies much of the danger of their perverted believing. One of their tenets of belief is that there is no real sin in them, and hence they deny their need of Divine atonement for sin. Nor do they believe that physical disease is a reality, and therefore they abominate physicians. Their perverted believing issues in perverted action and liberty. Their power of believing is strong enough to remove mountains, but, being greatly perverted, their belief does not remove even a mole-hill.

In the light of these facts we see the exceeding importance of one's having his central beliefs well grounded and rightly educated. There is nothing more needful for children than is such a thorough training in beliefs as will enable them in later years to avoid becoming the subjects of a perverted and perverse faith.

Perfection in outward conduct consists not in extraordinary things; but in doing common things extraordinarily well. Neglect nothing; the most trivial action may be performed to ourselves, or performed to God. If love be in your heart, your whole life may be one continual exercise of it. Oh, if we did but love others! How easily the least thing, the shutting of a door gently, the walking softly, speaking low, not making a noise, or the choice of a seat, so as to leave the most convenient to others, might become occasions of its exercise.—*Mère Angélique Arnauld.*

The Family Fireside

MY CONVERSION.

A TRUE INCIDENT.

NOT until we returned from the cemetery did we begin to realize our loss. Our only child we had watched day and night for weeks, seeing the waste day by day and the end approaching, yet vainly hoping for a favorable change; at last, with day breaking, and the birds warbling their morning song of praise, her spirit took its flight. She was our all; just bursting into womanhood, our idol. With what fond hopes and anticipations we had pictured the future; and now all these hopes blasted.

I had not been a praying man, nor had I set her any example of a religious nature and while not a disbeliever, I was wholly indifferent, seldom entering a church, while my child was entirely differently inclined. Now I can see and appreciate her faith in, and love for her Lord. How when dissolution seemed at hand, reception of the Holy Communion would strengthen her. On one occasion her faithful priest administered to her, and had bade her good-bye, not expecting to see her again living, and when he called in the afternoon to try and offer us some comfort and found her sitting in a chair, he threw up his hand and exclaimed, *"Resurrection!"* How she spoke of death, as if going on a visit, with no dread of it, and when it came, with my arm under her head, her last words were:

"Papa, *Home!*"

Oh, how I rebelled, asking why should she, with such a bright future, have been taken from us; the thought never occurring to me that Providence in its inscrutable wisdom had taken her, as a means of leading me to a higher life. She had, a short time before the end, gotten me to promise I would connect myself with the Church, and fit myself to meet her.

I said I had not been a praying man; but now—and, oh, how happy my wife was!—for the first time I bent the knee in prayer. She laid her hand on my head and exclaimed, *"Thank God!"* My prayer was to my child instead of to the Master. I prayed her, "Oh, give me some sign that I may know where you are; what is the future; and aid me with your holy influence!"

My prayer was answered—by a vision.

I was standing on strange ground, nothing around me familiar, when a disturbance in the air caused me to look up. I beheld a vista in the clouds which gradually enlarged, looked like the clouds were being pushed to either side enlarging the opening, when suddenly I beheld the most beautiful field, the grass of that intensity of color that the emerald paled in contrast with it. In this field were the greatest number of persons, all in white garments, of a whiteness that cannot be described, while in the midst was an immense white cross, of that dazzling whiteness with which we sometimes see the clouds fringed, with the sun behind them. I realized it was Paradise. Some were in groups, as if it were a family, other groups larger; and some in twos and threes together; none seemed to be alone. Oh, how eagerly I scanned their faces, hoping to recognize my child! Perfect peace and happiness beaming in every face—how my eyes wandered from one part of the beautiful scene to another, when beyond Paradise loomed up a city of buildings, all with domes and spires, countless in number, all of the same dazzling whiteness as the Cross in the midst of Paradise.

Amazed at the immensity of the place and the countless buildings, I involuntarily exclaimed, *"The new Jerusalem! oh, how true, how true,* 'in my Father's house are many mansions.'" My eyes were first on this scene and then on Paradise, and again scanning the faces of a group of young persons, I recognized my daughter! She was looking at me with the same smile with which she would greet me in life. I stretched out my arms and called aloud:

"Oh, my darling, you have indeed answered my prayer and shown me where you are and how it is with you! I realize it is Paradise to which you have attained by your great faith and Christian life's example. Oh, how am I to join you? What a gulf is between us!"

Exclaiming in my agony:

"What a sinner I have been! Not only not setting you an

example; I have been not only indifferent, but, oh, what a scoffer! Is there any pardon for me? Help me, oh, help me! Pray for me, help me with your holy influence to amend my life! Show me what I must do to join you!"

And, with her face illumined with joy, she pointed to the Cross.

Weeping and sobbing, I saw.

I understood; it is only through the Cross of Christ that I can be fitted "for the rest of Paradise."

My wife laid her hand on me and I awoke, she saying:

"Dear, what is it? You are crying and sobbing in your sleep, like a child."

And then I told her all I had seen, promising with God's help, I would endeavor to lead a different life from that of the past. Throwing her arms around me, she exclaimed:

"Thank God, your heart is reached at last! God took our child that through her you might be led to Him. What a blessed moment, to hear you promise to serve your Lord!"

A CHAIN OF CHATTER.

THAT visible sign of benevolence known as a silver chain (a chain made up of begging letters and contributed dimes) sometimes lengthens itself with wonderful rapidity, but all the same, it can hardly compete with what may be described as a chain of chatter. There are plenty of cheerful givers in the world, and not a few who will even take the trouble to write a letter when some benevolent scheme is to be carried out; but it must be confessed that these are outnumbered by ready listeners and careless talkers.

For example: When Mrs. B. and Mrs C. come to call on Mrs. A., the hostess regales them with a little bit of gossip concerning a near neighbor of hers. "Don't let it go any farther," says she, "but I have it from Mrs. Barton herself that she is going to get a divorce from her husband. Why the wretch has actually beaten her! She showed me the bruises."

"Dreadful!" exclaims one visitor.

"I thought they were a very loving couple," observed the other.

"Oh, that is because she always speaks of him in company as her *dear* husband," returns the hostess. "But that is only her way. I have long suspected that there was trouble behind the scenes. Now you *won't* let this go any farther, I am sure? The poor woman seemed half distracted when she spoke of it to me, yesterday. If she had been herself, perhaps she would not have said anything about it."

Neither Mrs. B. nor Mrs. C. has any intention of spreading the news; but Mrs. B. speaks of the matter to her mother, from whom, of course, she shouldn't have any secrets, and to her sister to whom, as she often says, she thinks aloud; and Mrs. C. mentions it to two very intimate friends of hers, asking them not to let it go any farther.

Not one of the four ladies thus enlightened repeats the story to more than two persons, but, strange to say, within a very short time it is known throughout the whole neighborhood and even in the next county, that Mrs. Barton is going to sue for a divorce because her husband has proved to be a brute.

Mrs. Barton, who is a very sensitive woman, tells her husband that she cannot account for the fact that none of the neighbors drop in nowadays for a friendly call.

"One would think," says she, "that we had smallpox here, and had hoisted the yellow flag to warn them away. When I wrote to give my excuses for not attending the strawberry festival given by our church, the secretary of the committee wrote in reply that they could 'make allowances.' Now what did she mean by that?"

"Ask me something easier," replied Mr. Barton. "But don't you remember when I read you one day the poem beginning, 'Oh, had we some sweet little isle of our own,' you and I agreed that Tom Moore expressed our sentiments to a T?"

"Yes; but that was before we were married! You and I are one now, and that makes our substitute for an island a solitary place if no one comes to call. I know our honeymoon has lasted a dozen years, and I am sure it will continue till death us do part, but all the same, it isn't respectable not to be visited."

When the most prominent lawyer in the nearest town is asked when the case of Barton *versus* Barton will come on, he replies that this is the first he has heard of it, but as all professional men have their secrets, this rebuff is not convincing.

However, as this subject is about talked threadbare, the neighborhood welcomes a new one in the increasing queerness of Mrs. Barlow, which it seems, has at last led to the calling in of an insanity expert who has recommended her removal to a sanitarium.

"I was sure the poor thing was insane," observes Mrs. A., in speaking of the matter to Mrs. B. "As you may remember, I said so when I told you she was threatening to get a divorce from her husband because he had beaten her—and he as meek as Moses! The black spots on her shoulder, which she spoke of as bruises, were caused by erysipelas, so the doctor says."

"I don't remember your speaking of Mrs. Barlow at all," returns the other. "You said Mrs. *Barton* was about to sue for a divorce."

"Your hearing can't be so good as it was," says Mrs. A. "I said nothing to you about Mrs. Barton, though I *did* hear just the other day from Mrs. Z., that she and her husband were not on good terms. However, knowing what a blundering talker Mrs. Z. is, I didn't pay much attention to what she said."

" 'Oh, wad some power the Giftie gie us
To see oursels as ithers see us!' "

sighs Mrs. B. as she wends her way homeward, thoroughly vexed with herself for her part in lengthening a chain of mischievous gossip that had begun in a confusion of names. C. M.

WHOM THE GODS LOVE.

AN INTERPRETATION.

By Dorothy Shepherd.

SHE was little and wizened. Men would have called her old. Her hair was white and her steps were slow, but in her eyes flashed the gleam of fun, which is the birthright of a child, and her lips were fresh for kissing and for smiles. Old! Yes, if you measure age by mere years, but eternally young was she, if you measure by the tokens which mean most for humanity.

"It isn't true," she said.

"What?" I asked, for I knew that she was one of the wise ones of the earth and could interpret truth.

"That old adage, 'Whom the Gods love, die young.' Why, think of some of the old people we know; those who have done so much for their generation—who have for years faithfully served the world, by their best effort. Do you think that they are less loved than the children who fell asleep, wearied by their first play? Or less valued than the suffering youths who fell in their earliest battle? That would not be just, would it?"

"It does mean something quite different," I said, under the inspiration of her eyes, and in the presence of her eternal youth. "It is true, but in a better way. 'Whom the Gods love' or as we may reverently say, 'Those whom our God loves' do die young. They live long, and see good days; yet die young in heart, brave in spirit, and abounding in power. It is the fulfilment of the promise, 'Even the youths shall faint and be weary and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary; and they shall walk and not faint.' "

"Oh," she said, softly, and with glad understanding, "I think that is true. For St. John was, in years, the oldest of the Twelve. He lived long through loneliness, pain, and exile, yet he wrote always to his disciples as 'little children.' "

"And of such is the Kingdom of Heaven," I cried. "Here lies the secret of perpetual youth. Let us tell it and live it."

THE VIOLET.

There is a little brook I know,
Upon its banks wild flowers grow,
And where it takes its winding way,
The waters round green islets play.

There, where the springlet gushes out,
Gay wingéd insects flit about;
And from the moss-grown, rocky eaves,
The fern puts forth its tender leaves.

There, too, is writ in sheltered nook,
The spring-tide page of nature's book;
For Mother Earth will ne'er forget,
Her dearest child, the violet.

Virginia C. Castleman.

The soul which gives itself wholly and without reserve to God, is filled with His own peace; and the closer we draw to our God so much the stronger and more steadfast and tranquil shall we become.—*Jean Nicolas Grou.*

Church Kalendar.

April 1—Saturday. Fast.
" 2—Fourth Sunday (Mid-Lent) in Lent.
" 9—Fifth Sunday (Passion) in Lent.
" 16—Sixth Sunday (Palm) in Lent.
" 17—Monday before Easter. Fast.
" 18—Tuesday before Easter. Fast.
" 19—Wednesday before Easter. Fast.
" 20—Maundy Thursday. Fast.
" 21—Good Friday. Fast.
" 22—Easter Even.
" 23—Easter Day.
" 24—Monday in Easter.
" 25—Tuesday in Easter. St. Mark's Day.
" 30—First Sunday (Low) after Easter.

KALENDAR OF COMING EVENTS.

April 26—Consecration Dr. Darlington, Christ Church, Brooklyn.
May 2, 3—Laymen's Missionary Conference for Middle West, Milwaukee.
" 3 —Conference Church Clubs, Cleveland.
" 4- 7—Seventh Department Miss. Conference, Salt Lake City.
" 8, 9—C. A. I. L., Boston.
" 9-12—Church Congress, Brooklyn.

Personal Mention.

The Rev. John C. Black of Newton, Iowa, has accepted the rectorship of St. John's Church, Corsicana, Texas, which will begin May 1st.

The Rev. Dr. Cyrus Townsend Brady will take temporary charge of Trinity Church, Toledo, Ohio, for two months, beginning on Easter.

The Rev. C. E. Cabaniss, vicar of Trinity Chapel mission, Columbia, has accepted a call to the parishes of All Saints', Waccamaw, Prince Frederick's, Peedee, and St. Peter's, Waverly Mills, S. C. He will also have charge of several colored missions established by Archdeacon Joyner.

The Rev. George H. Clare has been called to the rectorship of Trinity Church, East Liverpool, Ohio.

The address of the Rev. C. K. P. Cogswell is changed from Baltimore to Trappe, Md.

The Rev. Freeman Daughters of Shamokin, Pa., has resigned his rectorship to accept an appointment by Bishop Wells in the District of Spokane.

The Rev. William Mercer Green, who has been assistant in St. John's Church, Knoxville, Tenn., for a little more than two years, has accepted a call to St. Paul's Church, Meriden, Miss., succeeding Rev. P. G. Sears in the rectorship. Mr. Green will have his first service in his new charge on Easter.

The Rev. Frank W. Henry has resigned the rectorship of St. Andrew's Church, Chariton, Iowa, and accepted that of the Church of the Redeemer, Flandreau, N. D.

The address of the Rev. Reese P. Kendall, M.D., is changed from San Jose, Calif., to Ashland, Oregon.

The Rev. J. L. Martin, late of Maryland, has assumed charge of St. Paul's Church, Monroe, N. C., with missions at Laurinburg, Hamlet, Rockingham, and Laurel Hill.

The Rev. F. A. McElwain of Marshall has accepted a call to become rector of St. John's Church, Springfield, Mo. (Dio. of W. Missouri), where he enters upon his work May 1st.

The Rev. F. North-Tummon, formerly rector at Greeley, and lately doing temporary work in Georgetown, Colo., has been appointed missionary at Spearfish, S. D., with adjacent points. He will commence his duties about May 1st.

The Rev. H. W. Perkins has resigned the rectorship of Christ Church, Burlington, Iowa, to take effect June 1st.

The Rev. Arthur R. Price has decided to remain in his present charge, St. John's Church, Covington, Ky.

The Rev. H. E. Robbins has accepted the rectorship of St. James' parish, New Bedford, Mass., and began his duties the Fourth Sunday in Lent.

The Rev. Joseph Sheerin, who some time ago resigned as rector of the Church of the Incarnation, Dallas, and accepted a charge at Bryan, Texas, has yielded to the solicitations of his parish and will remain in his present cure at Dallas, having obtained a release from the vestry at Bryan.

The Rev. Granville H. Sherwood of Streator, Ill. (Dio. of Chicago), has accepted a call to Trinity Church, Rock Island, Ill. (Dio. of Quincy), and will enter upon his duties June 1st.

The Rev. George Barker Stone has resigned as curate of Mt. Calvary Church, Baltimore, Md.

The Rev. B. W. R. Tayler, rector of the Church of the Good Shepherd, Cleveland, Ohio, has been called to the rectorship of St. George's Church, Schenectady, N. Y.

The Rev. Thomas L. Trott of Salisbury, N. C., has been appointed vicar of Trinity Chapel, Columbia, S. C.

ORDINATIONS.

Priests.

Kentucky.—On the Fourth Sunday in Lent, by Bishop Woodcock, at the Church of Our Merciful Saviour, Louisville (for colored people), the Rev. Jackson M. Mundy, deacon in charge of St. Clement's, Henderson, was advanced to the priesthood. Mr. Mundy has been doing a good work in Henderson, where, in St. Clement's mission, he has a day school with an attendance of sixty-five pupils. In connection with the school there is a manual training department in which the boys are taught carpentering and gardening and the girls sewing and housework.

Mr. Mundy was presented to the Bishop by the Rev. Joseph E. Tucker, temporarily in charge of the Merciful Saviour.

North Carolina.—At St. Peter's Church, Charlotte, on the Feast of the Annunciation, the Bishop of North Carolina ordained to the priesthood the Rev. Francis Moore Osborne, deacon in charge of the Church of the Holy Comforter and St. Margaret's Chapel, Charlotte. The sermon was preached by the Ven. E. A. Osborne, Archdeacon of Charlotte, the father of the candidate. The Rev. F. J. Murdoch, D.D., of Salisbury, N. C., presented the candidate. In addition to these, the Rev. Harris Mallinckrodt of St. Peter's Church, Charlotte, the Rev. Walter J. Smith, Superintendent of Thompson Orphanage, Charlotte, and the Rev. P. P. Alston of St. Michael's and All Angels' Church, Charlotte, united in the laying on of hands. The Rev. Francis Moore Osborne graduated at Sewanee last July, and is a young man of high talent.

Washington.—On March 23d, the Rev. E. Reginald Williams, assistant at St. Margaret's Church, was advanced to the priesthood by Bishop Satterlee in his private chapel. The candidate was presented by the Rev. Herbert Scott Smith, D.D., rector of St. Margaret's, and the sermon was by the Rev. Roland Cotton Smith, D.D., of St. John's.

DIED.

Babcock.—Entered into Life Eternal, at her residence, New York City, on March 31st, 1905, Elizabeth Arden Babcock, daughter of the late John Cortlandt and Martha Cruger Babcock.

"Blessed are the pure in heart."

Montgomery.—Suddenly on April 4th, Thomas H. Montgomery, at his residence in Philadelphia. The funeral took place on April 7th, services being held at Christ Church and in the yard of St. James the Less, the place of interment.

Palmer.—At Providence, R. I., March 16th, Harry Roundy Palmer, in the 52nd year of his age. *R. I. P.*

WANTED.

Positions Offered.

HOUSEKEEPER.—Priest, widower, wants housekeeper. Comfortable home, but salary nominal. References. Sacerdos, The Living Church, Milwaukee.

Positions Wanted.

BY A CHURCHWOMAN and trained kindergartner, a position as governess or companion during the summer months. Best of references. Address L. B., Box 121, Grand Rapids, Wisconsin.

ORGANIST.—A successful organist and trainer of boys' voices, holding a prominent and responsible position, desires to make a change, and wishing to deal directly, adopts this way of making his wants known. Good salary and facilities essential. Sound references. Address: C. S., care of The Living Church, Milwaukee.

A CHURCHWOMAN of mature years wishes a situation as chaperone for young ladies, or travelling companion in America, or companion to semi-invalid. Best of references. Address, J. E., Living Church Office, Milwaukee, Wis.

WANTED AFTER JUNE 1ST.—By clergyman's daughter, trained nurse, position with consumptive, or with any person needing companionable care; experienced; willing to travel. Address, "June," care Living Church, Milwaukee.

CLERICAL AGENCY.

PARISHES requiring Clerical help and Clergymen desiring to change their labor sphere can readily find assistance by writing to The John E. Webster Co., Rev. W. S. Rafter Secretary, 136 Fifth Ave., New York. Telephone, 330 Gramercy.

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CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to $2,500, by writing to the John E. Webster & Co. Choir Exchange, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

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ECCLESIASTICAL PAINTING—Altar-pieces, Panels, Banners, etc., at low rates. Address: P. O. Box 443, Sidney, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

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EUROPE.—First-class tour only $175. Choice of 14 tours. Duration, 38 to 85 days. Cost, $155 to $430. Small parties. Apply at once. Rev. L. D. Temple, Watertown, X. Mass.

TO LET—CHICAGO.

A PLAINLY but comfortably furnished flat in Chicago, all modern improvements, in the best locality in the city. Three lavatories. Elevator. Rental low to suitable parties. Address Apartment, care of The Living Church, Milwaukee.

MANY RECTORS AND CHURCHES

have not yet begun to send an annual offering to the General Clergy Relief Fund as recommended repeatedly by the General Conventions, and as provided for in General Canons.

Good Friday and Easter offer opportunities to place your name and church on the records, and thus to begin an act of loyalty and catholicity and blessed, helpful charity to the aged brethren.

"We know that we have passed from death unto life because we love the brethren." The text is a test of life.

An offering is your love in action and made effective.

There are over 450 annuitants on our list; clergy, widows, and orphans to be paid quarterly. Help us to deal justly and liberally by them. Do you realize our burden and responsibility in this matter?

The General Clergy Relief Fund, the Church House, 12th and Walnut Streets, Philadelphia, Pa.

Rev. Alfred J. P. McClure.
Assistant Treasurer.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledge in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BOOKS WANTED.

By THE YOUNG CHURCHMAN CO., Milwaukee, Wis.: Keil and Delitzsch *Commentary on the Old Testament* (second-hand). State condition and price.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

In Watchings Often. Addresses to Nurses and Others by the Rev. E. E. Holmes, Hon. Canon of Christ Church, vicar of Sonning, Berks. With a Preface by the Rt. Rev. the Lord Bishop of Lincoln. With a frontispiece. Price, $1.00 net; by mail, $1.08.

LITTLE, BROWN & CO. Boston.

Psyche. By Walter S. Cramp. With Illustrations from Drawings by W. T. Benda. Price, $1.50.

CHARLES SCRIBNER'S SONS. New York.

Shining Ferry. By A. T. Quiller-Couch. Price, $1.50.

The Church at Work

MEETING OF THE HOUSE OF BISHOPS IS ASSURED.

The Presiding Bishop has received a sufficient number of promises of attendance from the Bishops to constitute a quorum for the meeting of the House of Bishops to held at 2 P. M., Thursday, June 8, at the Church Missions House, 281 Fourth Ave., New York City.

RECTOR CHOSEN FOR ST. CLEMENT'S, PHILADELPHIA.

St. Clement's Church, Philadelphia, has chosen to succeed the late Rev. George H. Moffett in the rectorship, the Rev. Charles S. Hutchinson, at the present time rector of St. Luke's Church, Chelsea, Mass., and Mr. Hutchinson has accepted the rectorship and will enter upon his new duties on Trinity Sunday. Mr. Hutchinson was born at Lowell, Mass., in 1871, and was graduated at the General Theological Seminary in 1896.

REV. CHAS. S. HUTCHINSON.

In the same year he was ordained deacon by Bishop Lawrence, and was advanced to the priesthood by the Bishop of New Jersey in the year following. For two years he served as curate at All Saints', Ashmont, Mass., and since 1898 has been rector at Chelsea. Receiving the Philadelphia call, he spent Sunday, April 2nd, in that city. His acceptance insures the carrying on of the work of St. Clement's on the same Catholic lines upon which the parish heretofore has been administered.

RECTOR CALLED TO ST. GEORGE'S, SCHENECTADY.

At St. George's Church, Schenectady, N. Y., of which the late Rev. J. Philip B. Pendleton, D.D., was rector, a call has been sent to the Rev. Benjamin W. R. Tayler, rector of the Church of the Good Shepherd, Cleveland, Ohio. Mr. Tayler is a Canadian and a graduate of King's College, Windsor, Nova Scotia. He was ordained deacon in 1886 by the Bishop of Fredericton, N. B., and after a diaconate spent at St. Andrew's, Petitcodiac, N. B., removed to California, and after ordination to the priesthood by Bishop Kip in 1888, entered upon the rectorship of All Saints', Riverside. Subsequently he was for several years rector of All Saints' Church, Los Angeles, and only last year entered upon his present cure in Cleveland.

DR. MANN ACCEPTS HIS BOSTON CALL.

On Saturday, the 8th inst., the vestry of Trinity Church, Boston, were overjoyed to receive the announcement from the Rev. Dr. Alexander Mann at Orange, N. J., that he had accepted the call to that parish. Several of the vestry had received letters from him since his return home after his enjoyable visit to Boston; but none of them contained any further information than that he still had the matter under consideration. His official acceptance was sent to Col. Charles R. Codman, senior warden; but to Hon. Robert Treat Paine, the junior warden, came a telegram announcing the good news. Dr. Mann will assume charge of the parish early in June. The heartiest congratulations are being heaped upon the parish, for it is generally believed that Dr. Mann will prove a worthy successor to the late lamented and honored Phillips Brooks.

CONVALESCENT BISHOPS.

Bishop Capers (South Carolina) who has been ill ever since General Convention, has returned to his Diocese entirely restored to health and has resumed his episcopal duties. Bishop Hall (Vermont) is still in the hospital at Burlington, and is recovering more slowly than had been hoped. He sits up only a short time each day, and is not likely to be able to leave the hospital until after Easter. Bishop Satterlee (Washington) sails for Europe on April 29th by advice of his physician, and will be abroad until next fall, when he hopes to return in restored health.

MILWAUKEE MISSIONARY CONFERENCE.

Arrangements are being actively made for the Missionary Conference of the Fifth Department, to be held in Milwaukee May 2nd and 3rd. Acceptances as speakers have already been received from a number of the most distinguished laymen in the various cities of the Department, and the clergy in the various parishes within the states thus embraced, being those of Ohio, Indiana, Illinois, Michigan, and Wisconsin, are urged to make an effort to secure some considerable attendance of laymen, while the clergy themselves will be welcomed as visitors.

INSTITUTIONAL WORK AT COHASSET, MASS.

A parish in one of the country districts which is rapidly becoming well known for the amount of work it is doing for the growing boy in the way of educational development, is St. Stephen's at Cohasset, one of the aristocratic seashore resorts, of which the Rev. Howard Key Bartow is now rector. A former rector was the Rev. Milo H. Gates, now of a New York City parish. He was the first to take active steps looking toward the erection of that edifice which is now such an ornament to the town. Directly participating in the educational work of the Church are the boys of 250 or more families, members of the parish, while half as many more not claiming direct allegiance to the Church enjoy the privileges which the gymnasium and other classes afford. A feature of the work which is especially popular is the musical instruction given by the leader of the boys' band. Prospective members must show a spirit of interest, and they are allowed to select their own instrument, which is given them free of charge. In this way numerous lads are getting an excellent musical training. The parish is but eleven years old, which makes its rapid advance in all directions the more remarkable. The corner stone of the present building was laid in December 1899 and the church was consecrated in June 1900. It is built on an elevation of solid rock. Among its interesting possessions are an alms box from Nuremburg, Germany, about 500 years old, which was used for offerings for masses for the friendless dead; also a font from St. Andrew's Church, Hingham, England. (Cohasset lies almost adjacent to Hingham, Mass., which is named after the English town.) This font, which is scarred and mutilated, is said to have received its injuries from Cromwell's soldiers. The Rev.

Mr. Bartow, who is imbued with a spirit of great enthusiasm for his work, has been rector of this parish only a little more than a year, having gone to Cohasset from the Church of the Holy Communion, New York City, of which he was one of the assistant rectors.

SEVENTH DEPARTMENT MISSIONARY CONFERENCES.

From May 4th to 7th there will be held at Salt Lake City a series of Conferences for the Seventh Missionary Department of the Church, comprising the Dioceses and Missionary Districts west of the Rockies. The Bishops of California, Sacramento, Los Angeles, Olympia, and Boise have signified their intention to be present. Possibly, Bishop Rowe may be able to come. The Bishops of Oregon and New Mexico will be unable to attend. The Rev. John H. Houghton, rector of St. Mark's, Denver, has been specially invited to speak on work among the young. A reception will be held at the Bishop's House, and the mass meeting in the theatre on Sunday evening will be in the nature of a public missionary rally. The Salt Lake District Convocation (the first convened by Bishop Spalding) will also be held on Tuesday and Wednesday, May 2nd and 3d.

The programme includes the following:

Thursday, May 4th.

10:00 A. M.—Opening Service.
12:00 M.—Greeting to Delegates by Bishop Spalding. Organization.
2-4:00 P. M.—General Subject: Work among the Young.
1. The Value of Church Schools.
2. The Sunday School and Its Problems.
   a. The Scarcity of Well-trained Teachers and its Remedy.
   b. Lessons and the Graded System.
   c. Societies for Children. Junior Brotherhood, Girls' Friendly Society; Daughters of the King; Babies' Branch, etc.
   d. Missions in the Sunday School.

8:00 P. M.—Reception to Delegates.

Friday, May 5th.

7:30 A. M.—Holy Communion.
10:00 A. M.—Special Missionary Problems in the Seventh District.
a. Meeting the Apportionment.
b. Methods of Developing Self Help.
c. The Relation of the Church to the Christian Denominations.
2:00 P. M.—Woman's Mass Meeting. General Subject: Woman's Place and Work.
a. In the Home.
b. In the Church.
c. In the Church Institution; School and Hospital.
8:00 P. M.—Men's Mass Meeting.
a. The Brotherhood of St. Andrew.
b. Lay Readers Leagues.
c. The Church Club.

Saturday, May 6th.

7:30 A. M.—Holy Communion.
10:00 A. M.—Business Session. Secretary's Report. Place of Meeting. Motions, Resolutions, etc.
11:00 A. M.—Closed Doors, Bishops, Clergy, Delegates.

Sunday, May 7th.

3:00 P. M.—Children's Mass Meeting.
8:00 P. M.—Mass Meeting in the Theatre. The Episcopal Church in the United States.
a. Her Heritage.
b. Her faith.
c. Her Mission.

LIBRARY FOR THE BLIND.

The Brooklyn Public Library has established in its Pacific Branch, a library for the blind, using as a nucleus about four hundred books which were formerly in a library in the Church of the Messiah, established there by the Mizpah Circle, a society of blind people. The number of books is to be largely increased, and to that end all the blind people of Brooklyn, whose names can be ascertained, are being asked to name such books as they would wish added to those in the library. It is stated that even if a book is not already published in the raised letters for the blind, it will be so published if sufficient demand is found for it.

CONGREGATIONALISTS DO NOT FIND IT "INEXPEDIENT AT THIS TIME" TO CHANGE AN INFELICITOUS NAME.

The Second Congregational Church of Danbury, Conn., has voted to change its corporate name to Calvary Congregational Church. This action was taken at a largely attended meeting held in the parlors of the church, and the vote was almost unanimous.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop. Richard H. Nelson, D.D., Bp. Coadj.

Progress at Holy Innocents'.

During the past year, in which the Rev. Asa Sprague Ashley has been rector of the Church of the Holy Innocents, Albany, a mortgage of $500 on the rectory has been paid, leaving the entire property free from debt. New vestments for the choir have been purchased, and a number of improvements to the rectory have been made. A new furnace has been placed in the basement of the parish house. On the First Sunday in Lent the rector made an appeal for the conscientious carrying out of the pledge system so that, at the beginning of the fiscal year, April 1st, many new pledgers could be added to the list. In response to this appeal, 55 new pledges were received during the next two weeks, increasing the income over $500 per year. A branch of the Brotherhood of St. Andrew has been organized and the rector received the members at a special service immediately after the corporate Communion. In the near future a branch of the Daughters of the King will be organized for further work among the women.

At this parish there are special Sunday night addresses by Dean Talbot, the Rev. Messrs. Coerr and Blodgett, Bishop Nelson, Dr. Prall, and the Rev. E. W. Babcock; also a series of Wednesday night addresses by the Rev. Messrs. R. H. Gesner, James Caird, Elmer P. Miller, P. G. Snow, W. W. Ellsworth, Charles H. Hathaway, and O. S. Newell.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Death of Rev. Alfred S. Clark—New Parish in San Francisco.

On Monday of last week, April 3d, the Rev. Alfred S. Clark, rector of St. John's Church, Stockton, died of Bright's disease. He was ordained deacon in 1871 and priest in 1873 by Bishop J. P. B. Wilmer of Louisiana, and spent his diaconate in charge of Grace Church, Monroe, La. From 1876 till 1879 he was rector of St. John's, New Milford, Conn., and afterward, returning to Louisiana, was rector of St. John's, Thibodaux, 1882-92. In the latter year he became rector of Christ Church, Los Angeles, Calif., and after some years of service in that parish, accepted his last charge, St. John's, Stockton. He was buried at Los Angeles.

All Saints' mission, San Francisco, has been made an independent parish. It is now thoroughly organized and is financially prepared to call and support its own rector. Its brief history presents two points of general interest. The territory which is now embraced by All Saints' parish was a remote part of St. Stephen's parish, and was voluntarily relinquished to the clergy of St. Luke's Church, because they, being three in number, would be able to carry on a more active work. The unselfishness of this action readily appears. The second point of interest is that the parish has been rapidly built. The church has stood less than one year. The first Church service was held eighteen months ago. The visible reason for this success under God is that the mission has had the constant ministration of priests from the beginning, and no emergency has been permitted to interrupt the established routine of public services. A property worth $10,000 has been nearly paid for. The people of St. Luke's Church have contributed about $3,000. Communicants in good number have been gathered, of whom practically none have been drawn from existing parishes. All Saints' Church is on Masonic Ave., near Haight St. It is modestly but thoroughly equipped.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

Syracuse and Utica Notes.

The Rev. S. C. Hughson, O.H.C., conducted a series of Lenten conferences at St. Mark's Church, Syracuse, March 24th and 26th, and preached at the union service at St. Paul's, Thursday, Friday, and Saturday noon and Thursday evening. Fr. Hughson made a deep impression on all who heard him, and the good results of his visit are appearing already, in increased devotion to Christ. His theme was God's love as inducing man's love, and the dignity of Christian service in the little things of life.

A memorial fund has been accepted by the Hospital of the Good Shepherd, Syracuse, given by friends of the late Bishop Huntington, to be invested in perpetuity, the income going to provide a stipend for a chaplain to be nominated by the Bishop of Central New York and elected by the Board of Trustees. This is intended to ensure the continuance of such services as were established by the late Bishop, often through his personal ministration. The last time he ever read the prayers of the Church was in the chapel of the hospital on the afternoon of Sunday, June 19, 1904, the eve of his final departure from Syracuse. The prayer written by him for daily worship is still in use. The endowment is to be designated "The Bishop Huntington Memorial Chaplaincy Fund," and a special committee for its administration has been appointed, one member of which is Miss Lightbourn, the former superintendent of the hospital.

The second in the series of Lenten services under the auspices of the Utica Local Council of the Brotherhood of St. Andrew was held in Grace Church, Tuesday evening, April 4th. Many of the clergy of the city and vicinity were present, together with the Bishop of the Diocese. The sermon was preached by the Rt. Rev. R. H. Nelson, D.D., Bishop Coadjutor of Albany, his text being St. Luke v. 4: "Launch out into the deep and let down your nets for a draught."

A large congregation gathered in Grace Church, Utica, Sunday evening, April 2nd, when the combined choirs of the church, under the leadership of Mr. J. Francis Day, rendered Dr. Stainer's "The Crucifixion."

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Dr. Israel Will Remain—Notes.

The Rev. Dr. Rogers Israel, rector of St. Luke's Church, Scranton, announced to his congregation that he had declined the call from the Church of the Ascension, Baltimore. Immediately the organist made a change in the musical programme of the service by playing "Praise God, From Whom All Blessings Flow." The choir took up the piece, and then the entire congregation rose spontaneously and joined in singing it to the end.

The Rev. Herbert S. Hastings was inducted as rector of Christ Church, Stroudsburg, Thursday, April 6th.

The Rev. Jonathan Miller of Frackville has procured a new lot near the main street of the town and will build shortly upon it a $6,000 church.

The debt of over $1,400 upon St. Stephen's, Catasauqua (Rev. G. A. Green, rector), will be entirely paid off by Easter day.

A new altar has been given to All Saints' Church, Shenandoah (Rev. Erskine Wright, priest in charge). This altar is in memory of the late Father Moffett of St. Clement's, Philadelphia. The new church at Shenandoah is nearing completion.

The Archdeaconry of Scranton meets at Athens (Rev. W. E. Daw, rector) on May 15th.

CHICAGO.

Chas. P. Anderson, D.D., Bishop.

Woman's Auxiliary—Quiet Day at La Grange—Notable Work of Epiphany Choir—Altar for County Hospital—City Notes.

The April meeting of the Woman's Auxiliary was, according to the custom of several years, devoted to the consideration of the Junior Auxiliary. The work done by the Juniors during the past year has been most gratifying, and continues to increase the widespread interest of the young people in the cause of missions. The report of the Corresponding Secretary of that department, Mrs. Joseph R. Lewis, showed that over $4,000, in money and boxes, has been the record since the last annual report. These gifts go to various sections of the country, the especial work of the Juniors being the gifts for Christmas celebrations in mission schools. Six scholarships are maintained, and a new one in Japan, the Charles Palmerston Anderson scholarship, is to be supported next year. The United Offering will be placed before this department in the future, that a growing interest in this special gift may be developed.

Mrs. Duncombe, vice-president in charge of the Junior branch, gave an outline of the early methods of the department, and its organization on the present large scale in many Dioceses. She announced a study class on Japan, for the instruction of Junior officers.

Mrs. Scott, of St. Bartholomew's branch, followed with interesting details of the methods used in that branch, emphasizing the need of thorough study in producing intelligent results.

A quiet day will be held in Emmanuel Church, La Grange, on Friday, April 14th, conducted by the Rev. Charles Scadding, rector of the parish.

The choir of the Church of the Epiphany (Rev. John Henry Hopkins, rector) have been giving an entire musical cantata on each Sunday night during Lent, as has been the parish custom for the past six years. The congregations, which have included people from all parts of the city and suburbs, have crowded the church at every service. Thus far the choir has rendered Stainer's "The Crucifixion," Dubois' "The Seven Last Words," Buck's "The Story of the Cross," and Gaul's "Passion Music." These cantatas have been sung after the Litany, Evening Prayer being said at 5:15 P. M., without music.

St. Andrew's Chapter, B. S. A. have presented a simple but handsome oak altar for use at the services of the City Missions staff at the County Hospital. It was blessed by the Rev. J. M. D. Davidson at the service on Sunday, April 2nd, when members of the Brotherhood and choir as well as a number of the congregation of St. Andrew's Church were in attendance. The rector of St. Andrew's, the Rev. Wm. C. De Witt, made the address. The Brotherhood is doing an excellent work in connection with the City Mission staff.

A handsome pair of eucharistic candlesticks has recently been placed upon the high altar at St. Peter's Church (Rev. Frank Du Moulin, rector), replacing the candelabra which were destroyed by the fire at Christmas.

Mrs. Lydia G. Hibbard, who has so generously contributed to so many charities and done so much for the Church in this Diocese and beyond, contributed $13,000 toward the purchase of the Episcopal residence just secured by the Diocese and now occupied by Bishop Anderson.

Mr. T. K. Webster, President of the Webster Mfg. Co., spoke at the Cathedral clergy house on Monday, April 3d, on "Labor Unions and Industrial Progress." Although a manufacturer, Mr. Webster took the part of the workingman, and his talk proved very interesting and helpful.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Burial of Col. Greene—Trinity Student Drowned—Bequest for Bridgeport.

The funeral of the late Colonel Jacob L. Greene was largely attended from Trinity Church, Hartford. In the procession were the following clergy, with others in the congregation: the Rev. James Goodwin, rector of Christ Church; Rev. James W. Bradin, rector of St. John's Church; Rev. Charles T. Linsley, rector of the Church of the Good Shepherd; Rev. Harry Macbeth, rector of St. Thomas' Church; Rev. Abram J. Holland, minister of Grace Chapel; Rev. John H. Jackson of the *Open Hearth;* Rev. F. Creswick Todd, minister of Trinity Church; Rev. Dr. F. W. Harriman, rector of Grace Church, Windsor; Rev. E. C. Acheson, rector of Holy Trinity Church, Middletown.

The Burial Office was rendered by the Bishop, assisted by the rector, the Rev. Ernest de F. Miel, and the Rev. Francis Goodwin, D.D., a former rector of Trinity.

Many appreciative tributes have appeared in the journals of the state, including one from the Bishop and another from President Luther of Trinity College, all ranking the man departed among the foremost citizens of Connecticut.

Walter Beach Sherwood of Hartford, a senior in Trinity College, was drowned on Saturday, April 1st, in the high water covering the north meadows, on the bank of the Connecticut River. The accident was occasioned by the capsizing of a canoe. His brother, Wilbur S. Sherwood, was with him, but was able to swim ashore. Mr. Sherwood's rank in the graduating class would have entitled him to the salutatory, but his being the scientific course, he was appointed to deliver the honor oration. It was his intention to become a physician, and to that end, to take, after graduation, a course at the Johns Hopkins Medical School.

St. Paul's, Bridgeport (the Rev. Earl H. Kenyon, rector), has received a legacy of $5,000 from the estate of the late Francis H. Toucey of New York. This was designed as a memorial to the mother of Mr. Toucey, who was long connected with St. Paul's.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Mr. Greenwood Called East.

The rector of Trinity Church, Oshkosh, the Rev. John W. Greenwood, was called to the East early in April by the approaching death of his mother, and was obliged therefore to suspend his Lenten engagements. He had expected to deliver a special sermon on the occasion of the 20th anniversary of his rectorship on the 1st inst., but the call upon him came just at the time of the anniversary and compelled him to pass it by with but a few remarks.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Death of Rev. Dr. Homer—Clerical League—Church Club.

The Rev. Dr. Charles W. Homer, rector emeritus of St. James' Church, Brooklyn, died last week in a New Jersey Sanitarium, of which he had been for several months an inmate. He retired from active work in St. James' parish about three years ago because of failing health, and he has been ever since a confirmed invalid. Dr. Homer was 77 years of age, a native of Boston and alumnus of Harvard, and was the founder of St. James' Church, Brooklyn, having established it while he was assistant in St. Luke's Church. He was St. James' first rector and held the position from 1868 till his retirement a few years ago. He was a native of Boston and was graduated from Harvard University. Funeral services were said in St. James' Church.

The movement in Brooklyn toward a religious awakening of the people was favorably commented upon at the meeting of the Brooklyn Clerical League on Monday of last week. Several of the members, including the Rev. Dr. H. C. Swentzel, the Rev. Dr. R. F. Alsop, and the Rev. S. S. Roche, told of meetings in which they had joined with ministers of the denominations and of the profound impression the movement had made upon them.

At the meeting of the Church Club, held in the Diocesan House on Monday, the speaker was the Congregational minister, Dr. S. P. Cadman. His topic was "Church Unity," and he cited many evidences of a drawing together of the several divisions of Christianity. At the close of the address there was a discussion in which many members took part.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

City Notes.

The Rev. L. B. Ridgely will leave St. John's Church for the mission field in China, on Easter Tuesday, sailing from San Francisco, Wednesday, May 3d. He will be accompanied by Mrs. Ridgely. They expect to spend the summer at the mountain sanitarium at Kuling on the Yangtsze River, proceeding to Hankow next fall. Bishop Johnson has accepted the rectorship of St. John's Church for six months, or until a new rector is called and accepts. Should that event occur within six months, the Rev. Chas. H. Hibbard, D.D., now residing at Pasadena and formerly rector of St. Peter's Church, Morristown, N. J., has been appointed vicar by Bishop Johnson and will officiate at the usual Sunday services.

St. Andrew's mission, Los Angeles, all the work connected with which has been assumed by members of St. John's Chapter Brotherhood of St. Andrew, expects to occupy its own building on Easter day. All the funds needed for the building have been secured, but the mission committee would be glad to receive gifts of altar furnishings, copies of the musical edition of Hutchins' Hymnal, or financial contributions towards seating the new chapel. All the work, except the sacramental administrations, has been done by laymen. The mission is entirely out of debt, and has made substantial progress since its organization a year and a half ago. Correspondence may be addressed to St. Andrew's mission, 4011 Vermont Ave., Los Angeles, Calif.

The noon-day Lenten meetings held under the direction of the District Assembly of the Brotherhood of St. Andrew, have been a power for good. Each clergyman in the city has a portion of a week assigned to him, laymen taking the Saturday services. The Stock Exchange, where the meetings are held, has been crowded to its full capacity every

day, and often many have stood during the twenty-five-minute service. Many men and women whose business would prevent them attending other services, gladly avail themselves of these noon-day meetings and interest has been unabated since their commencement.

A probationary chapter of the Brotherhood of St. Andrew has been organized at St. Andrew's, South Pasadena, and another chapter will be organized soon at the Church of the Neighborhood, where the Rev. T. C. Marshall has charge of the Settlement work. A new rectory has been completed at the latter church, and work will be commenced very soon for a free kindergarten and dispensary, both of which are conducted in the church building at present.

LOUISIANA.

Davis Sessums, D.D., Bishop.

New Orleans Notes.

The Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans, mourns the death of his only son, Baldwin Wallace Hunter, which occurred on the evening of March 30th, after an illness of two months. He was fifteen years of age. The burial service was conducted at St. Anna's Church on the afternoon following, the Bishop officiating. The deceased was a boy of much promise and a close student.

The speakers appointed by the Church Club of New Orleans for the week ending April 8th were, at St. Paul's Church, the Rev. Chas. D. Williams, D.D., of Cleveland, Ohio, on "A Valid Christianity for To-day," and Bishop Sessums, Rev. J. B. Whaling, Rev. L. W. Lott, Rev. Byron Holley, Rev. F. P. Johnson, Rev. C. D. Williams.

Plans are already being made for the celebration of the centennial of Christ Church Cathedral, New Orleans, next November. This church has the unique history of having been founded as a "Protestant church" and having afterward been taken over by the Church as one of its parishes. Dr. Philander Chase, afterward pioneer Bishop of Ohio and then of Illinois, was an early rector. It is hoped that the debt remaining on the present edifice may be cleared away in time for its consecration at the time of these celebrations. As a beginning of that payment, a first contribution of $1,000 was made by Mrs. J. L. Harris at a meeting of ladies called recently to discuss the celebration. The mortgage amounts to $35,000.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

St. Paul's Cemetery.

On April 9th, at night, Stainer's cantata, "The Crucifixion," was sung by the choir of old St. Paul's Church, Baltimore.

A movement is on foot to place in thorough repair and order the burying ground of St. Paul's Church, Baltimore, which for many years has been largely uncared for owing to the death and removal of a large number of the original lot owners. All deceased rectors of St. Paul's during the past 250 years and very many of the persons prominent in the early history of Baltimore, have been buried there, and so the preservation of this ancient burying ground is worthy of more than passing interest. A committee of three has been appointed by the vestry to go with a similar committee appointed by the remaining lot holders on a visit of inspection. This committee will carefully examine the condition of the wall surrounding the cemetery, the monuments, and the vaults, and the result will be reported at the next meeting of the vestry. It is hoped that the property can be put in proper condition and kept so, and an effort will be made to raise sufficient funds for this purpose. At the annual meeting of the Maryland Society of the Colonial Dames of America held monthly, a resolution of coöperation with any effort to preserve St. Paul's graveyard was endorsed. Now that interest has at last been aroused, there is no doubt of the success of the undertaking.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Boston Notes — Choir Guild — Burial of Dr. Homer.

The Rev. John M. McGann's sudden departure for his new charge at Erie, Pa., necessitated considerable rearrangement in the lists of Lenten preachers at a number of the local parishes. Mr. McGann was scheduled to preach at more than half a dozen churches, arrangements for which had been made before he had decided to accept the call.

Although Trinity Church, Bridgewater, has extended a call to the Rev. Samuel McComb to become rector, succeeding the Rev. J. Rockwood Jenkins, who recently resigned to go out into the mission field of the District of Laramie, it is understood that he will not accept the call, preferring to associate himself with Emmanuel Church, Boston, which call to the curacy, it is understood, Mr. McComb has had under consideration some weeks. Mr. McComb is not yet in priest's orders. He is a native of Scotland and was brought up a Presbyterian. He is a graduate of Oxford, England, and after preaching the faith of his childhood in various parts of Scotland, accepted a position as principal of a Presbyterian University in Canada. At the present time he is a second year man at the Episcopal Theological School at Cambridge. Mr. McComb is about 45 years of age, married, and has one son.

It is interesting to note that much good Catholic doctrine has been preached in Boston during this Lenten season. The other day, Bishop Codman, at one of the noon services at St. Paul's, which, by the bye, are always crowded, delivered a strong address on "The Forgiveness of Sins," particularly emphasizing the value and satisfaction to be had from confessing to one of God's priests. While praying to God directly for forgiveness, said the Bishop, one had the personal satisfaction that the merits of Christ's passion had been applied to his particular case; but when one goes to one of God's priests he has the additional satisfaction of knowing that he has the word of absolution from one on earth on whom the right to forgive has been conferred through a mysterious gift of the Holy Spirit.

The Rev. Dr. Elwood Worcester, rector of Emmanuel, went over to New York the first of the month to fulfil several engagements to preach in the metropolis and vicinity. Among the parishes where he preached was St. Bartholomew's, over which the erstwhile rector of Emmanuel, Rev. Dr. Leighton Parks, now presides.

Mr. James H. Hubbard, a vestryman of Emmanuel, and at one time a Unitarian minister, gave a lecture on "Missions" before the members of the Church of the Advent parish Missionary Society on the evening of the 7th inst. Mr. Hubbard is one of the editors of *The Youth's Companion*, and a prominent layman of the Church.

Bishop Lawrence preached before the students of Harvard University in Appleton Chapel, Sunday evening, April 2nd. He spoke from the text: "For we are workers together with God." He said that in the next fifty years there will be a greater increase of wealth than in the last fifty years. Are we to welcome this, or dread the large fortunes that are thus destined to arise? Does there not come a call to so improve the Government by high statesmanship as to render this wealth not a danger but a beneficent power?

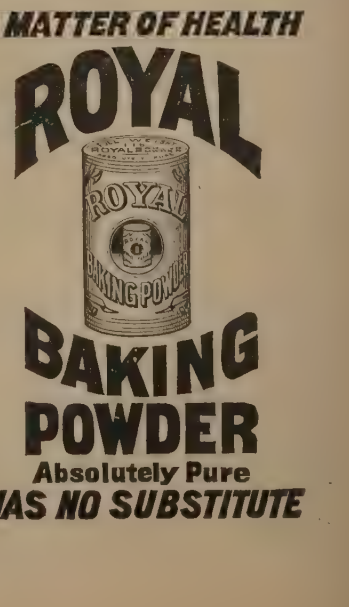
The Church Association for the Advancement of the Interests of Labor, which, by the bye, has been instrumental in getting the local grocery and provision stores to close at 10 P. M. on Saturdays, is to hold its annual convention in Boston on Monday and Tuesday, May 8th and 9th. It is expected that there will be forty delegates present, nearly fifteen of whom will be clergymen. While in town the delegates will be the guests of the members of the local chapter.

Although the Massachusetts Diocesan Choir Guild will not hold its annual festival until the early part of May, the specific dates and places have been assigned and it is understood that the individual programmes will be of unusual interest. There will be five sections. The first under the leadership of Edgar A. Barrell will be at St. Paul's Church, May 10th, while another section will sing on the same evening at the Church of the Messiah under the direction of Ernest Douglas, who on this occasion will make his first appearance as one of the directors of these annual festivals. The third section will sing at St. Paul's on May 17th, on which occasion Warren A. Locke will direct. On this same evening the fourth section will sing at the Church of the Advent under the direction of Albert A. Snow. On May 23d the fifth and last section will sing also at the Church of the Advent under the leadership of S. B. Whitney. Among those who will preside at the instrument at these several festivals are Arthur S. Hyde of Emmanuel, Albert W. Snow of the Church of the Advent, Percy Graham and Ernest Douglas.

On Tuesday, April 4th, Miss Margaret Henry, who has been doing a splendid work among the "poor whites" in the mountains of Tennessee, spoke before the missionary society connected with St. Stephen's Church. The members of this society are preparing a box to be sent to the Rev. A. B. Hunter, who has charge of St. Augustine's School at Raleigh, N. C., an institution which is much like Hampton or Tuskegee, but run on Churchly lines.

Mr. Archibald Willis, at one time choirmaster at Christ Church, Waltham, died in Paris on the 1st inst. He was prominent in musical circles generally, and had gone to Paris to perfect himself in operatic music.

The death of the Rev. Dr. Charles W. Homer is recorded in the Long Island news. Dr. Homer was a native of Boston and one of the oldest surviving graduates of Harvard, having been only in his sixteenth year when, as a member of the class of '47, he took his



degree with high honors. The body was brought to Boston on the 7th inst. and rested over night in Trinity Church. The next forenoon the burial service was read at Mount Auburn cemetery by the Rev. A. P. Greenleaf, rector of Grace Church, Everett, who was connected by marriage with the deceased.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Archdeacon Wright's Anniversary—Progress at St. James'—Lent in Madison.

On the second Sunday in April, the Ven. E. Purdon Wright, D.D., Archdeacon of Milwaukee and chaplain of the National Soldiers' Home, commemorated the 15th anniversary of his chaplaincy at the National Home D. V. S. In his sermon he stated the number of Baptisms (62), also the number of persons confirmed (56). The number of communicants during the 15 years was 150, of whom 97 had died or removed, leaving the present number 53. The burials numbered 1,217; services aside from funerals were 1,260; sermons and addresses, 1,080. Taking for his text Psalm xc., verse 9 (P. B. Version), "We bring our years to an end, as it were a tale that is told," he urged upon his hearers the natural, obvious lesson which these words suggest. He also besought of the unbaptized and unconfirmed no longer to postpone the reception of the great blessing which comes to all who in repentance and faith seek an entrance into God's Kingdom.

Dr. Wright will also celebrate his 80th anniversary on the 26th inst.

Seldom within the Diocese has there been such a revival of Churchly interest as at the present time in St. James' parish, Milwaukee, under the rectorship of the Rev. Frederick Edwards, which began only two months since. The church is crowded at the Sunday services, and last Sunday Mr. Edwards remarked that there were between 80 and 90 at the early celebration on that day, notwithstanding the fact that the weekly celebration had commenced only at the beginning of Lent. This included the members of the recently confirmed class, 31 in number, who made their first communion at that service.

The Hon. J. B. Winslow, Justice of the Supreme Court of Wisconsin and senior warden of Grace Church, Madison, is giving a series of addresses on Sunday evenings in Lent in Grace Church on the following subjects: "Why Believe in a Personal God?" "Is Jesus Christ Divine?" "Why Be a Churchman?" "A Brief Sketch of the American Church." The Bishop has just visited the parish and confirmed 34, making 126 confirmed during the rectorship of the Rev. Dr. Reilly.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Committee for Richmond Thankoffering—Large Confirmation Class.

The Bishop has appointed as members of the committee for the missionary thankoffering to be given at Richmond in 1907, the Rev. Messrs. Rollit, Purves, Pinkham, Wright, Sedgwick, Johnson, and Hills, and Messrs. Lightner, Dunlop, Horton, Theopold, Baxter, Chase, and Meyers.

The Bishop confirmed the largest class ever presented in Holy Trinity Church, Minneapolis, on Sunday last. Amongst those confirmed were two of the veteran members of the vestry and the sexton of the church. A former Roman Catholic was received into the communion of the Church at the same time.

MISSISSIPPI.

Theo. D. Bratton, D.D., Bishop.

Rector-elect of Meridian.

The successor of the Rev. P. G. Sears at St. Paul's Church, Meridian, will be the Rev. William Mercer Green, who for the past two years has been assistant at St. John's Church, Knoxville, Tenn. Mr. Green will assume his new charge on Easter day. He

Rev. William Mercer Green.

is a son of the late Bishop Green of Mississippi, and after graduating at the University of the South, was ordained deacon in 1899 and priest in 1900 by the late Bishop Thompson. Mr. Green's record has been an excellent one, and he will be a notable acquisition to the clergy of his native state, where he is well known.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Jersey City Church to be Sold—Woman's Auxiliary—Notes.

The Church people at Maplewood ask to have St. George's mission become a parish, self-support being assured and diocesan obligations also. Within the first year of the work of the Rev. E. M. Tracy, the mission meets all its expenses, having no diocesan help, thus showing what a company of interested laymen under good leadership can do.

The Standing Committee have given consent to the sale of St. Matthew's Church, Jersey City, to a congregation of Roman Catholics; an advantageous offer for the property having been received. This means practically the consolidation of St. Matthew's and St. Mark's. The changes of population make the ministry of Grace Church and St. Mark's ample for lower Jersey City.

On the first Wednesday in every month there is a large meeting of the Woman's Auxiliary, under Mrs. Decater M. Sawyer, President, in Trinity chapel, Newark. Representatives of all parochial branches come, and reports concerning all departments of the work and appeals are made. There is always an excellent attendance, with much interest. At the April meeting Bishop Brown and Dr. Mary Glenton were present.

Educational.

ILLINOIS.

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(ILLINOIS.)

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Educational.

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Address: The Sister Superior.

Plans for the new church in Millington have been made, and it is hoped that the church may be built this summer. A very desirable piece of ground for the church has been given by Mr. and Mrs. Frederick N. Taff, in the best place in the village.

The departure of the Rev. Dr. Mann from the Diocese to Trinity Church, Boston, will mean the loss to Newark of one of the most useful priests, an Archdeacon, a deputy to the General Convention; one who has been for eighteen years connected with one of the great parishes of the Church and intensely interested in every good work in the Diocese. He will be followed with the best wishes of all the clergy and people with whom he has so long labored.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Gifts for Good Shepherd.

Two handsome brass sanctuary standards, each having seven-branched lights, have been placed in the Church of the Good Shepherd, Cleveland (Rev. B. W. R. Tayler, rector), by Mr. Robert Harkness as memorials of his wife and two sons.

OLYMPIA.

Frederick W. Keator, D.D., Miss. Bp.

Church Site for Hoquiam.

A site has been purchased at Hoquiam upon which it is hoped that a church building will be erected next year.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Philadelphia Notes—Death of Thos. H. Montgomery—Gifts at Rosemont.

The Sanctuary Fund of St. Clement's, begun by the late rector for the beautifying of the sanctuary, now amounts to $5,000.

Because of the resignation of the Rev. Beverley E. Warner, D.D., rector of St. Stephen's Church, Philadelphia, who was to have been the special preacher during Holy Week at St. Stephen's at the noon-day services, the following priests have been asked to preach: Monday, the Rev. Robert Wright Forsyth, rector of St. Paul's, Camden; Tuesday, the Rev. Llewellyn N. Caley, rector of the Church of the Nativity, Philadelphia; Wednesday, the Rev. Simeon C. Hill, rector of Grace Church, Mount Airy; Thursday, the Rev. William Reese Scott, rector of Christ Church, Media; Good Friday, the Rev. J. Henning Nelms, rector of St. Matthew's Church, Francisville; Easter even, the Rev. Joseph L. Miller, priest in charge of St. Stephen's Church, Philadelphia.

The Rev. James S. Stone, D.D., of St. James' Church, Chicago, has been the preacher at the noon-day services at St. Stephen's as well as at the Church of the Nativity at Evensong during the week of April 3d. He was also the special preacher at St. Stephen's Church on the Fifth Sunday in Lent in the morning and at St. Simeon's Church in the evening. His addresses have been exceedingly helpful.

All men are interested in the heroic, as has been testified by the recent visit of Dr. Wilfred T. Grenfell of the Labrador Mission, who for thirteen years has gone in and out among the fisher folk of Labrador and ministered to them in physical as well as in spiritual ways and has established three hospitals. He is endeavoring to raise $20,000 to keep his many helpful agencies running. Besides speaking in other places, the interest manifested could not be better exemplified than to state that on the Fifth Sunday in Lent he spoke at St. Luke's Church, Germantown, in the morning, and at the Church of the Holy Apostles, Philadelphia, in the evening.

The Rev. L. N. Caley, rector af the Church of the Nativity, Philadelphia, has been granted a leave of absence by the vestry and will sail for England with Mrs. Caley, on Wednesday in Easter week. It is expected that he will return before Whitsunday. Mr. Caley has been rector longer than any of his predecessors, having been called in 1893. He was largely instrumental in beginning the work called the Galilee mission, and suggested the holding of services for the employees of the car barns in Philadelphia. The Rev. T. J. Garland, Secretary of the Diocese, will be in charge of the Church of the Nativity during the absence of Mr. Caley.

Mr. Thomas H. Montgomery, President of the American Fire Insurance Company and a well-known Churchman of the Diocese, and for many years a vestryman of old Christ Church, entered into rest on Tuesday, April 4th. He had been an invalid for several years, and was in his 76th year. He was a son of the Rev. James Montgomery, D.D., fifth in descent from William Montgomerie, who came from Ayrshire, England, and settled in New Jersey in 1702. The office for the dead was held in Christ Church on Friday, April 7th, and the interment was in the churchyard of St. James the Less.

The old tower of St. Peter's Church, Philadelphia, has been repainted. The Rev. William M. Groton, D.D., Dean of the Divinity School, is in charge of old St. Peter's, no choice for a rector having yet been made.

On Saturday, April 8th, at Evensong, the new altar and furnishings for the sanctuary of the Church of the Good Shepherd, Rosemont (the Rev. A. B. Conger, rector), were dedicated "To the Glory of God and in Sacred Memory of Joseph Henry and Cordelia Jane Kerbaugh." Underneath the magnificent east window representing the Good Shepherd has been erected the high altar of Caen stone of pure gothic design and exquisitely carved. The reredos is divided into seven panels. On either side of the altar is the figure of an adoring angel. The steps to the altar are of Indiana limestone. On the south side of the sanctuary are the beautifully arched sedilia of stone, with backs of antique oak and velvet cushions. These gifts have been presented by Mr. H. S. Kerbaugh, accounting warden of the Church of the Good Shepherd, as a memorial of his parents.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

Providence Notes.

St. Stephen's Church, Providence, has met with a serious loss in the death of Mr. Harry Roundy Palmer, a lay reader and warden of the St. Vincent Guild; a very active worker and a most intelligent and devout Catholic Churchman.

The missionary lectures, illustrated by stereopticon views, showing the locations and conditions as well as the customs of the people in the Missionary Districts of China, Japan, Africa, Alaska, the Southern states, Mexico, and Brazil, have been well attended all over the Diocese and should result in a much greater interest in missionary efforts.

A special missionary service will be held in All Saints' Church on Saturday afternoon, May 13th, when the Rev. E. P. Smith, Educational Secretary of the Board of Missions, is expected to speak.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Preacher for the Council.

The Rev. W. A. Guerry, chaplain of the University of the South, is to preach the opening sermon at the Diocesan Council, which meets in Camden the first week in May.

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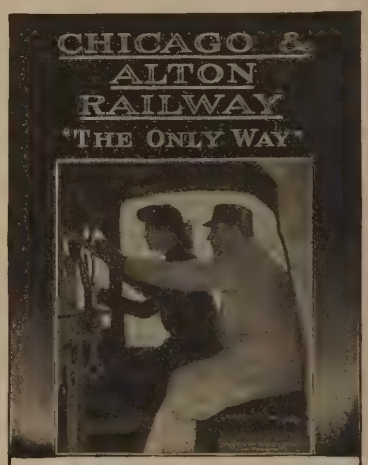

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SOUTHERN FLORIDA.

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Diocesan Notes—Progress in Colored Work.

The Bishop has completed his winter and spring episcopal visitation of the southern end of the Diocese and finds the work in a healthy and prosperous condition. Work in Tampa (St. Andrew's, Rev. W. W. De Hart, D.D.) is on the increase. The vestry speak very encouragingly of the building of the new church, the corner stone of which was laid during the Convocation by the Bishop. Holy Innocents', Key West (Rev. W. C. White), has lately established a vested choir. The processional cross and altar lights are now used and the congregation is increasing under the bright and inspiring services. St. Paul's (the Rev. J. I. Cameron, rector) has a parish school now whose attendance increases daily. This school has been a long felt want, and through the present rector it is a reality. It has already the reputation of being one of the best in Southern Florida.

The Negro work in this Missionary Jurisdiction is commendable and the future is unusually bright. At present there are six stations and several places where others could be opened, had the Bishop men and money with which to open them. St. Peter's parish, Key West, the largest and most aggressive, as well as progressive Negro church in the Jurisdiction and, perhaps, in the South, has made wonderful advancement in every particular during the last sixteen months of its history. The Rev. E. Thomas Demby, one of the strongest of our Negro priests, is rector. The church has been painted on the outside, the church fence and the rectory on the inside downstairs. The altar has been reconstructed and furnished with brass candlesticks and vases; a vestibule built to the church, kneelers put in the church, as has been a large, two-manual pipe organ; two small houses have been turned over to the parish and have been fitted up for parish rooms. A sanctuary lamp and censer with their pertinencies have been given, also a brass altar cross. A beautiful library case has been built in the rectory, five memorial windows have been put in, the small organ paid for, additional electric lights put in the rectory and in the parish rooms. This parish is now having a pulpit, lectern, hymnboard, and Church Season announcer made. All are memorials, which will be placed in the church by Easter.

St. James', Tampa (the Rev. J. F. Porter, rector), is doing a good work among the Negroes, through the parochial and Sunday schools. There is some talk of building a new church, which will help the growth of St. James' considerably. The Rev. John B. Brown has lately taken charge of St. James' mission, Ocala, which is a promising field, but it will take hard work. The Bishop has had built in Orlando a very beautiful church for the Negroes, which is in charge of the Cathedral clergy. Work at Miami is succeeding nicely under the Rev. D. F. Cameron.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Progress at Marshall.

Three churches not strong enough at present to support a priest of their own, have now become attached to the parish at Marshall, and will in future be worked by the clergy from that point. These are Christ Church, Jefferson, Trinity Church, Longview, and St. Mary's, Waskom. They are now missions of the parish and will hereafter be represented on the vestry. When the new assistant takes up his work at Easter, Dr. Bowers, Dean of the North Convocation, purposes giving Leigh, Overton, and Carthage a regular monthly service as well. Marshall gives promise of becoming one of the strongest centres for aggressive mission work in this Diocese.

VERMONT.

A. C. A. Hall, D.D., Bishop.

Chapel for Alburgh—Notes—Death of D. C. Dennison.

The contract for the building of the chapel at Alburgh, where services have been held for the past two years, under the charge of the Rev. G. B. Johnson, has been let, and it is expected that the building will be completed in August.

Branches of the Woman's Auxiliary have recently been organized at Forestdale, Wilder, and Hardwick.

The parish house at Northfield, lately destroyed by fire, is now being rebuilt.

The Rev. A. B. Hunter of St. Augustine's, Raleigh, N. C., has recently visited the parishes of Rutland, Bellows Falls, and Vergennes, presenting the claims of the educational work amongst the colored people of the South. The Rev. Dr. Driggs has also been speaking on the missionary work in Alaska, in Rutland, Burlington, and St. Albans.

One of the leading laymen of the Diocese and also one prominent in the affairs of his native state, the Hon. D. C. Dennison, passed to the rest of Paradise on February 10th, aged 86 years. He had been for years the chief pillar of the little church at Royalton, where he had served as lay reader and senior warden. He was a rare and pure type of the old-fashioned Churchman, upright and honest in business life, a firm believer in family religion, and in his home daily worship never failed to be offered.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Early District History—Junior Clergy Missionary Association—Lenten Conferences—Woman's Auxiliary.

At a recent meeting of the Columbia Historical Society, Mr. Arthur S. Browne read a valuable paper upon the early history of the Church in the District of Columbia. He quoted from the records of Colonial times, and amongst others, the following order, found in the records of a parish on Maryland heights, overlooking Alexandria, Va., then embraced in the Church of Maryland under the Bishop of London. It was recorded April 21, 1712: "Order, that the Reverd John Frazier preach in the East Branch Hundred once in a month upon Sundays till ye next vestry, and to begin next Sunday come three weeks." That service, held as appointed, was the first within the present limits of the District of Columbia. Seven years later, John Bradford gave land for the first chapel; that which now form the glebe and churchyard of Rock Creek parish.

Steps have been recently taken to form a Junior Clergy Missionary Association in this Diocese. A meeting was held in March at the clergy house of the Church of the Good Shepherd, when Mr. John W. Wood and Archdeacon Williams addressed a gathering of the younger clergy, and a committee was appointed to effect an organization.

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the Good Shepherd are now completed so far as it is intended at present to build the latter. The former is a commodious dwelling; but the parish building, like the church, consists only of the basement of the future edifice. Large foundations in every way have been laid in the five years since this work began under the Rev. P. M. Rhinelander and the Rev. H. R. Stetson. It is now carried on by the latter with the assistance of the Rev. C. S. Abbott.

At St. James' Church (the Rev. J. W. Clark, rector) a series of Lenten conferences was conducted by the Rev. Father Mayo, O.H.C., from April 2nd to 7th. The subjects included Christ's Passion, Vocation, Our Inheritance, Pardon, Fellowship, Joy. In addition to these conferences, Father Mayo gave an instruction for children every afternoon during the same time.

The April meeting of the Woman's Auxiliary of the Diocese took place at St. John's Hall, on Tuesday, the 4th. One of the objects which the Auxiliary has been recently seeking to aid is that of making more comfortable the rectories of two parishes in the Maryland portion of the Diocese, which have been long vacant, but are now happily filled. It was with special interest, therefore, that an address was heard from the Rev. W. D. Thomas, General Missionary of the Diocese, who spoke most entertainingly of the people of that section, and of both the difficulties and the encouragements to be met.

WESTERN MASSACHUSETTS.

Alex. H. Vinton, D.D., Bishop.

Progress at Holyoke.

On Sunday, March 26th, St. Paul's Church, Holyoke, had a most enjoyable visit from the Rev. Dr. Arthur S. Lloyd, General Secretary of the Board of Missions, and he so inspired the people of the parish that they gave their entire apportionment, $100, on the plates at the offertory. This is in addition to a box for Archdeacon Joyner's work among the colored people, and a purse of money given to the Rev. F. W. Merrill for the Indian mission at Oneida, Wisconsin. Archdeacon Appleby preached on April 9th in the interest of Indian Missions in the Missionary District of Duluth.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Special Services in Rochester—Missions Study—Gift to the Bishop—Notes.

Special services extending for a week's time were conducted recently in St. Andrew's Church, Rochester, by the Rev. Herbert Symonds of Christ Church Cathedral, Montreal.

A very successful course of study on Alaska has just been completed by the Missions Study Class of the Archdeaconry of Buffalo, under the direction of Mrs. Thomas B. Perry. The class followed the outline of the course furnished by the Church Missions Publishing Co. of Hartford, Conn. The papers were prepared with great care and after thorough research, the last being a summing up of the present conditions of our mission work in Bishop Rowe's Jurisdiction. The meetings were held, through the courtesy of the rector, Rev. Dr. Regester, weekly on Saturdays in St. Paul's parish house and were well attended.

A handsome five-light candelabrum with holders and shades complete, was presented to Bishop and Mrs. Walker on the occasion of their marriage, "from the Buffalo Clericus."

The people of St. Peter's Church, Buffalo (Rev. A. H. Beatty, rector), have made a substantial increase in their rector's salary this year and have just furnished for him the house which he has rented at 233 Davey Street.

CANADA.

General Missionary Work—News of the Dioceses.

Report of the Missionary Society of the Church of England in Canada.

The statement published in the beginning of April by the General Treasurer, Mr. C. Eliot, of Ottawa, shows that the past year has been a very successful one for this Society. The sum needed to be collected was shown in the beginning of the year to be over $90,000, one-third for foreign and two-thirds for Algoma and the Northwest, which latter includes the new settlers and the Indian work. The total amount accounted for last year was $96,721, but of this nearly $4,000 was a balance from the previous year. Of this sum $26,357 went to foreign missions and $58,521 to Canadian, while $3,511 was given for special objects. The expenses of working the Society amounted to $7,495.

Diocese of Quebec.

Canon Kirkpatrick, the great Hebrew and Biblical scholar from Cambridge, England, lectured in the Cathedral Hall, Quebec, April 2nd, in the afternoon.—The offerings in all the churches in the Diocese on Good Friday, will be as usual devoted to missionary work among the Jews and will be sent to Bishop Blythe at Jerusalem. The offerings on Easter day will be for the benefit of the clergyman in charge of the parish or mission, for which purpose Bishop Dunn asks a generous response.—The travelling missionary for the newly formed mission in the Metapedia Valley reports much work done since he was appointed last October. His district is not quite 200 miles in length, much of it lying on the shore of the Baie des Chaleurs. As there are no church buildings, services have to be held wherever most convenient, in private or public buildings, halls, schoolhouses, or lumber camps. The missionary, the Rev. E. R. Roy, writes: "As the first Church of England travelling missionary in these parts, I rejoice that the Church has undertaken such a work."

Diocese of Keewatin.

The Church of St. Luke's, Dryden, was consecrated on the Second Sunday in Lent by Bishop Lofthouse, assisted by the Rev. H. D. Cooper, who is in charge of the mission. A large congregation was present. The Bishop said, in his sermon, that it was a day to be remembered, being the first consecration of a church in the Diocese.

Diocese of Montreal.

Much interest was shown in the lecture of the Rev. Dr. Kirkpatrick (now visiting Canada) in Montreal, April 6th, on "The Book of Psalms." This is Dr. Kirkpatrick's

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first visit to Canada. He is, among other things, Master of Selwyn College, Cambridge, and examining chaplain to the Archbishop of Canterbury.—At the meeting of the diocesan Board of the W. A., in Montreal, April 6th, much interest was shown in the disposal of the Auxiliary's share of the proceeds of the Missionary Loan Exhibition, lately held in Montreal. The final discussion of the matter was left over till the next meeting, in May. —At the special meeting of the Diocesan Theological College, held to consider the matter of the probable departure of Professor O. W. Howard, who had been elected rector of St. Thomas' Church, Stratford, Diocese of Huron, the wish was expressed unanimously that Prof. Howard should remain and continue his connection with the College. He has since consented to do so.—An incident occurred in St. Martin's Church, Montreal, April 2nd, at morning service, which has caused some comment. When the rector had finished the first sentence read during the offertory, a young lady stepped out of one of the front pews and read Frances Ridley Havergal's poem, "I could not do without Thee." The lady was a Sunday School teacher and worker in the parish. Her action was entirely unexpected and naturally caused great surprise.

The Magazines

The new movement among nature-lovers and sportsmen for the substitution of the camera for the gun is looked upon with favor by President Roosevelt, who says in a letter to Herbert K. Job, published in the *Review of Reviews* for April, that the older he grows the less he cares to shoot anything except "varmints." The President does not think it at all advisable that the gun should be given up, nor does it seem to him that shooting wild game under proper restrictions can be legitimately opposed by any who are willing that domestic animals shall be kept for food; but he declares that there is altogether too much shooting, and he welcomes the camera and the evolution of the sportsman into the naturalist and the lover of wild things. In the same issue, Miss Agnes C. Laut, the author of "Lords of the North," "Heralds of Empire," "The Story of the Trapper," and "Pathfinders of the West," writes on "What the Portland Exposition Really Celebrates" —"the heroic period in the history of the American West." Mr. Edgar B. Piper, managing editor of the Portland *Oregonian*, describes the city of Portland and outlines the distinctive features of the Lewis and Clark centennial fair.

The Rev. Theodore F. Wright contributes to *Records of the Past* an article on "Tombs of Gezer," concerning which he says: "The ordinary tomb of Palestine is a small room hollowed out of a hillside and entered by a low door. The floor is below the surface without, as being more easily worked downward than upward. There are generally small cuttings from the side of this room large enough to insert a body without a coffin, and then these *kokim* are closed. Mr. Macalister finds, in addition to the tomb burial, ample evidence of the sacrifice of infants where the corner stone of a building was laid, a custom referred to in the Bible with stern condemnation. Such infant sacrifices were generally of the first-born, who was buried in the foundation of the house. Not only this, but there is evidence that cannibalism was not unknown, if we may conclude from the burial of half the body of a young girl, found in a cave with fourteen full skeletons of men. Sometimes the sacrificed infant was placed in a jar, still remaining intact."

Startling is the revelation of the alleged methods of the ever-rapacious "System" made by Mr. Lawson in the instalment of his "Frenzied Finance" published in *Everybody's* for April. Mr. Lawson describes the getting together of the properties that compose "Amalgamated"; and in doing so, tells how the owners of Utah Consolidated found themselves obliged to ask assistance from the "System"; how they got it, and the price they had to pay for it. For the "System" demanded first an option on fifty thousand shares, then insisted on increasing that to one hundred thousand; finally, when the price rose, raised it to one hundred and fifty thousand; and by a Wall Street trick, choked off the owners and got possession of Utah Consolidated. The story Mr. Lawson tells is an eye-opener, if any were needed, as to the "strictly business" methods of the "System." In his chapters of "The Greatest Trust in the World," Mr. Russell tells of the vice of "underbilling," which the railroads are powerless to prevent. A strong introduction to an excellent number is Mr. Richard Barry's "Hell at Port Arthur," illustrated by the

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author's photographs. It is a vivid succession of instantaneous word-pictures, that bring before your eyes almost too plainly the blood-slippery glacis of the most famous fort in the world, its dogged defenders, its irresistible assailants.

The *Fortnightly Review* for March affords, as usual, a generous allowance of papers on Russia and the East, as "Revolution by Telegraph: A Letter from Russia," by R. L.; "Russia's Social and Political Condition," by Alexander Kinloch; "The Russian Navy from Within," by Chersonese; and "How Port Arthur Fell," by Richard Barry. This last paper is especially attractive. Written by an eye-witness, and he the only American on the spot, it gives us a brief history of the skill, courage, endurance, and heroic deeds of the Japanese, which, were it not the display of actual facts, would rather suggest a style of fiction like that of Dumas, full of overwrought and impossible combinations and actions. Another bright and fascinating article is "The Future of Air-Ships," by Santos Dumont. The author describes a method of introducing steam, by which he expects to counteract at will the condensation and dilatation of gas, to keep his balloon at equilibrium without the use of ballast, and hold it under perfect control. Lovers of Bacon will find an article by George Stronach entitled, "Was Bacon a Poet?" in which his very prose is put, with little change, into blank verse. Doubtless without intending it, the writer brings to mind the curious speculation as to the real authorship of Shakespeare's dramas, for this blank verse is so similar to that of Shakespeare that one might easily mistake one for the other.

Thomas Whittaker has become the publisher of the *Girls' Friendly Magazine*, the organ of the Girls' Friendly Society, and proposes to make the publication of general interest to all young women of the Church. A new serial by Barbara Yechton is now running through the magazine.

INCENSE.

"I like Incense," one person says. "I don't like Incense," says another. What have our likes or dislikes to do with the teachings of the Bible and ceremonial usages of the Universal or Catholic Church? Just nothing at all. The teaching of the Bible and usage of the Church are the only things to be considered. We turn to the Old Testament. God commanded the priest to carry incense with him into the Holy of Holies, where God vouchsafed His Blessed Presence to His chosen people.

Incense was always associated with that Presence. To the Jew it was a symbol or sign of the Presence and filled him with a feeling of awe and reverence. Before the Mercy-Seat, on the day of Atonement, the priest stood with incense and the Blood of the Sacrifice. "We have an altar"—"God having provided some better thing for us." (Heb. xi. 40), "The Sacrifice of the death of Christ"—His Mystical Body and Blood. And the outward sign, to express this Presence, is incense.

Though the use of incense in the Christian Church is nowhere commanded in the New Testament, it was the divine wish and intention that it should be used. For God reveals to us by Malachi, the last of the prophets of the Old Covenant, a vision of the worship of the Christian Church. "My name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a Pure Offering." And so, Pelliccia, one of the best authorities upon ancient Church uses, says: "From earliest times incense has been offered in the Liturgy (one of the names for the service of Holy Communion). Its use in the Church has been universal. Its use in the Anglican Church has never quite fallen into abeyance, notwithstanding the influence of foreign Protestants, who have rejected and emptied of their meaning all the Sacraments ordained by Christ.

It has never been prohibited, and is to-day one of her legal ceremonies or symbols.

Like all the Church's ceremonies, incense is full of beautiful spiritual significance. It is symbolical of the Intercession and merits which our great High Priest Jesus is pleading in heaven. As the white clouds of incense go up before the altar on earth, so the intercessions of our Lord, the prayers of its people on earth, and the prayers of the blessed ones within the veil, ascend to God's throne in heaven. The incensing of the altar, the ministers, the Gospel, the choir, the people, teaches us that it is only through the merits and mediation of our Lord that we and our acts of worship and service are of sweet savor and acceptable to Almighty God.

The offering of incense, therefore, is a confession of our faith publicly before the unbeliever and sceptic, as when we sing in the *Te Deum*: "We praise Thee, O God; We acknowledge Thee to be the Lord." And as God has commanded it and the Catholic Church has never ceased to offer it with the pleading of the merits of the Sacrifice of the Death of Christ in the Holy Eucharist, who will presume to put asunder what God has joined? Can prejudice warrant or excuse it? Can ignorance be pleaded for such rashness? The preaching power of the use of incense cannot be estimated.

We see, then, that the use of incense is Scriptural, primitive, Catholic, edifying, legal, and practical.

Let us not forget all this, and remember that our likes and dislikes have nothing whatever to do with matters that God orders, and His Church teaches.—*St. John's Leaflet*, Bayonne, N. J.

THE VAGARIES OF A DEAD GROUSE.

Last month a parcel of game was dispatched by a gentleman, near Dundee, to a friend in London. The history of its journey, and the subsequent adventures, is told in the following correspondence. The Comptroller of the Returned Letter Office, at Mount Pleasant, wrote, on October 13th, to the gentleman who ought to have received the consignment of game:—"Sir,—I am directed by the Postmaster-General to inform you that the grouse (for which you inquire), posted at Dundee, Sept. 15th, sent by ——, which

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could not be delivered because it escaped from the parcel during transit, has been sold, in accordance with the regulations of the department, to avoid total loss, and having realized 9d., a warrant for that amount will be forwarded to you by the Comptroller and Accountant-General." The reply to this somewhat remarkable document is dated October 18th, and runs as follows:—"Sir,—I beg to acknowledge, with thanks, your letter of the 13th inst., and am pleased to learn that I am to receive 9d. for the grouse which 'escaped during transit' from the parcel of game sent me from Dundee on September 15th. I hope the purchaser of this extraordinary and phenomenal bird has preserved it, if such an elusive entity—a veritable feathered De Wet—could possibly be materialized sufficiently, and pinned down for such a purpose. A fowl capable, although dead, of escaping from its parcel, which you have been able (apparently without recapture) to sell for 9d., 'to avoid total loss,' deserves, if not preserved. a place at least in the historical records of the Post Office, and a niche in history by the side of Boyle Roche's famous bird." It would be interesting to learn, from the purchaser, whether the grouse in question has displayed any further desire for freedom.—*Church Bells.*

THE MANY-SIDED WIFE.

Why should a woman want to hold more offices than she already holds? Why should she desire to engage in other business than that of a woman?

The woman who is a true wife, holds more offices and transacts more business than any dozen men.

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She is a ruler, and a wise one.

She is a judge who sits impartially, and whose findings are seldom reversed. She is sometimes judge and jury, and is judge of both the law and the facts. And she is her own officer of court to carry out her decrees.

She is a capable designer. Given a fashion-plate and a few suggestions from a neighboring woman, she designs, if indeed she does not build, her own clothes and those of her children, keeping an eye betimes to the architecture of the husband's garments.

Viewed commercially, the average wife is credit woman, correspondent, buyer, bookkeeper, and clerk. In some instances she occasionally does the work of a porter or roustabout.

In a parliamentary sense, she is chairman of the ways and means committee. Her committee sits constantly, and frequently constitutes itself a committee of the whole to carry out its own report.

She is doctor, lawyer, preacher, and, what is more important, teacher of her brood. Her course of instruction comprises both morals and manners. Her curriculum is a practical one, adapted to the needs of the occasion.

But the greatest office, perhaps, is that of queen or helpmeet. She coöperates with mind and heart in all the hopes and plans of her king. She shares his fears, divides his responsibilities, and multiplies his joys.—*Selected.*

He who hopes to go to Heaven on account of his good works, and he who expects to go there without doing any, may shake hands; for one is as deep in the mud as the other is in the mire.—*Old Humphrey.*

Lord, let me have anything but Thy frown, and anything with Thy smile.—*R. Cecil.*

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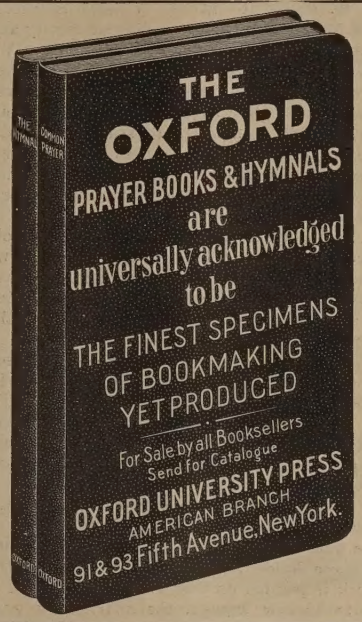

THE EVOLUTION OF PARTIES

WITHIN THE ANGLICAN COMMUNION

An Essay, by FREDERIC COOK MOREHOUSE

Editor of THE LIVING CHURCH.

Paper, 25 cts.

"To the Editor of The Living Church:

"By some oversight, probably, there is no mention in the Philadelphia correspondent's article in the current number of The Living Church of Mr. Frederic C. Morehouse's paper on 'Church Parties,' given by him before the February meeting of the Church Club of Philadelphia. A paper of the notable excellence of this one, and upon a subject involving so extensive a review of Church History, might properly and profitably be given to the Church at large, in some printed form. For luminous and comprehensive treatment, and for fair dealing with all phases of Church thought and movement, Mr. Morehouse's lecture deserves high praise. It is to be hoped that it may soon be put within the reach of the impartial reviewer, and of the reading public generally.

"Samuel Upjohn.

"Philadelphia, February 11th, 1905."

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Music

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The Music Editor of The Living Church:

Dear Sir:—I have read your Music column in The Living Church for February 25th, touching upon congregational singing. I enjoy reading your communications, and am generally able to assent to all you say. But when you state that such tunes as those recently composed by Sir C. Villiers Stanford for the new edition of *Hymns Ancient and Modern* represent the style of hymn music demanded by our Church, I say "God forbid."

I have used *Hymns Ancient and Modern* with very great pleasure since the first appearance of the book in 1861, and I have still my first copy, bought in November of that year.

But the copy of the new edition, which I have carefully examined, has been to me most exasperating. Many beautiful and congregational tunes have been omitted, notably those by Dr. Dykes, and inferior and unattractive tunes have been substituted.

Sir C. Villiers Stanford's tunes are to me most disappointing. Take, for instance, his tune to "For all the saints," or, "Praise to the holiest," which is even worse.

I can play and sing these myself, of course, with some satisfaction, and probably with more and more as I become better acquainted with them. But our service of praise as well of prayer is intended to be congregational, common, united, and our congregations are not formed of experts.

We want tunes that our congregations can learn, and I maintain that Stanford's tunes are by no means congregational.

There are many other settings in the book in the same category. The Easter hymn, "The foe behind," has no less than five tunes given to be sung to it, and it is hard enough to get our people to learn *one*.

I refrain from enumerating more faults, which it would be very easy to do. It is hard to see what has been the guiding principle in this book. Some of the music is of the severest type, yet as one turns over the pages one comes upon that frivolous tune "Helmsley," to "Lo He comes"—a tune which I have never allowed, and never will allow to be sung, where I am responsible for the music.

Truly yours,
William Roberts,
Canon of Kingston Cathedral.

The article in question maintained that the reason why congregations do not take readily to the purer forms of hymn music is that they are not taught to do so. The fault lies entirely with those responsible for their musical education. The proper meaning of the term "congregational," as applied to a hymn tune, is "that which is very easy, catchy, and attractive" to musically uneducated people, as represented by the mass of church-goers.

In this sense the meeting-house tune "While we're waiting at the river" is *congregational*, while the grand old Churchly setting "*Veni Emmanuel*," is *not*. The former can be mastered in a very few seconds by persons hearing it for the first time, and in *that* respect it is a congregational tune of the highest order. Nevertheless tunes of the sort are to be rigorously condemned, because they debase the public taste, and the more often they are sung the more difficult it is to lead people to appreciate what is musically dignified and fitting for the worship of the Almighty.

"Veni Emmanuel," a tune of a totally different nature, is sung with tremendous enthusiasm in some of the poorest churches in England, by the uneducated classes. If we feed people on wholesome musical pabulum, they will not only digest it, but will want more of the same kind. If we permit them to use tunes of the sickly, mawkish, and sentimental type, we impoverish and destroy the higher musical sensibilities.

Canon Roberts evidently believes in this doctrine, for he denounces (and very justly) the tune "Helmsley," and says that he will not allow it to be used where he is responsible for the selection of the music.

In regard to Sir C. Villiers Stanford, and Sir Hubert Parry, we did not specify any particular tunes composed by them. We stated in a general way that their style of hymn tune writing represents what is highest and best for the Church. We recommend all ecclesiastical composers to study Stanford's tunes, as well as his services and anthems. His magnificent service in B flat alone has placed the Church under lasting musical obligation.

In regard to the hymn Canon Roberts objects to, "For all the saints," although we consider it a masterpiece, we think it a grave mistake to eliminate Barnby's setting, which is so widely known all over England and the United States.

Canon Roberts is only one of thousands who have complained bitterly of the new edition of *Hymns Ancient and Modern*. While it is true that many desirable tunes have been added, quite a large number of what might be called *indispensable* tunes have been omitted.

The way out of the difficulty seems plain enough. An appendix should be added to the next issue of the book, and about twenty of these *desiderata* should be restored. As the work is printed on very thin paper, which is quite durable enough, the addition of even fifty tunes would increase the bulk of the book (which is very small) about one-sixteenth of an inch.

The chief element of a congregational tune, next to a legitimate style of composition, is strong and unmistakable *rhythm*. Wherever this is present, it will not require a congregation of "experts" (to use the expression of Canon Roberts) to learn, and memorize a tune.

A case in point is the sterling tune by Sir George Martin, "O heavenly Jerusalem." This is but one of many tunes which can easily be sung after a few hearings, although not generally included in the usual list of tunes supposed to be peculiarly suitable for the people.

It is as we have stated before, largely a matter of education. If congregations are encouraged to attend a few rehearsals every year, and are taught to avoid what is musically undesirable, and to learn the better class of tunes, steady progress will be made in breaking away from the influence of such compositions as "Helmsley." We would like to hear further from our correspondents on this very important subject.

That is nature which we come to by culture, not that which we come to before we are unfolded. It is absurd to look for nature in youth or in barbarism. Nature is to be looked for in civilization and right manhood.—*Ward Beecher.*

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IN THE

Great Fruit Belt of Michigan

Only a few years ago North Central Michigan was one vast lumbering camp. The slaughter of the giant pines, however, was but the first step in preparing the way for the development of an agricultural region, rich in promise, and possessing all the conditions favorable to successful farming—virgin soil of great productiveness, nearness to the unlimited markets of Chicago, Detroit, and other cities of the East, and with transportation facilities the best that could be desired.

The St. Helen Development Company, foreseeing the splendid possibilities of this section, purchased 125,000 acres of land in Roscommon County, and has taken upon itself the work of development, which has heretofore fallen to the lot of the individual settler.

We clear the land, fence it, and put it under thorough cultivation

We are now engaged in carrying out the most important and far-reaching of our development plans, involving the expenditure of a large amount of money in clearing, fencing, and putting under cultivation 60,000 acres—the very cream of all our holdings. This land will be divided into farms and sold on easy payments.

The price is $1,000 for each 40 acres, payable at $10 per month

The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than $150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for $150 an acre and land around the lake that we would not sell at $200 an acre.

Farm Products.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18⅝ per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of $60 an acre, and adjacent to land planted to orchards selling for $150 an acre.

Fuller particulars in our splendidly illustrated prospectus. Send for one. It will interest you even more than this.

Our Challenge

We will forfeit $500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.

Competition open to all.

THE ST. HELEN DEVELOPMENT COMPANY

(L. C. DEPARTMENT)

St. Helen, Mich

HELP THE CHURCH'S MISSIONS AT EASTER!

The Board of Missions is the Executive Committee appointed by each General Convention to administer the Domestic and Foreign mission work of the Church.

In accordance with the action of its Committee, the American Church stands pledged for the fiscal year, September 1st, 1904, to August 31st, 1905, to the whole or partial support of the following work and workers:

I.—IN THE DOMESTIC FIELD.

1.—Among the White People in nineteen Missionary Districts and forty-one Dioceses, extending from Maine to Los Angeles, and from Alaska to Southern Florida.
2.—Among the Indians in thirteen Dioceses and Districts.
3.—Among the Negroes in twenty-four Dioceses and Districts.
4.—Among the white residents and native populations in Porto Rico, the Hawaiian Islands, and the Philippine Islands.
5.—The staff consists of eighteen Missionary Bishops, and about 1,100 other clerical and lay helpers.
6.—The appropriations for all work in the Domestic Field total $387,335.15.

II.—THE WORK ABROAD.

1.—In China the staff consists of three Bishops (one retired), twenty-three other American clergymen, thirty-nine lay helpers, including physicians, teachers, and nurses, twenty-five Chinese clergymen, and one hundred and seventy-four other Chinese helpers. The work is carried on at sixty-four stations and includes five hospitals, seven dispensaries, forty-one day-schools, and nine boarding-schools. The appropriation for the current year is $115,329.40.
2.—In Japan the staff consists of three Bishops (one retired), twenty-six other American clergymen, forty-seven lay helpers, including physicians and teachers, twenty-four Japanese clergymen, and one hundred and seven other Japanese helpers. The work is carried on at eighty-three stations and includes two hospitals, one dispensary, twelve day-schools, and six boarding-schools. The appropriation for the current year is $129,314.78.
3.—In Africa the staff consists of one Bishop, one American clergyman, three other American lay helpers, twenty-five African clergymen, and eighty-two other African helpers. The work is carried on at ninety-three stations. The appropriation for the current year is $55,573.37.
4.—In Haiti the staff consists of one Bishop, thirteen native clergymen, and thirty-nine other lay helpers. The work is carried on at twenty-three stations. The appropriation for the current year is $7,670.00.
5.—In Brazil the staff consists of one Bishop, four other American clergymen, two American lay helpers, five Brazilian clergymen, fifteen other Brazilian lay helpers. The work is carried on at eleven stations. The appropriation for the current year is $25,000.00.
6.—In Cuba the staff consists of one Bishop, three other American clergymen, and three Cuban clergymen. The work is carried on at nine stations. The appropriation for the current year is $10,000.00.
7.—In Mexico the work for which the Board is at present responsible, is entirely among the English-speaking people. The appropriation for the current year is $6,281.38.

Individual gifts for the support of this world-wide work may be designated for any of the foregoing fields, or for any deparment,—evangelistic, educational, or medical missions,—and will apply on the parochial and diocesan apportionment.

Checks should be made payable to GEORGE C. THOMAS, Treasurer, and may be mailed to the Rev. ARTHUR S. LLOYD, D.D., General Secretary, Church Missions House, 281 Fourth Avenue, New York.

"The keynote sounded by Bishop Brewer of Montana in the opening service lifted us to a true conception of our duty and the opportunity God has indeed called us, as Bishops, priests, and laity, to win the world for Christ and His Church. The motto suggested by the Presiding Bishop for the Sixth Missionary Department—Grace, Grit, and Gold—still rings in our ears, and by God's grace we have determined to go back to our fields with new faith in the power of the Holy Spirit who is to work for us for the regeneration

church, throttle the [illegible] so tongue could deplet the catastrophe

of Chicago, the Bishop stated [illegible] and Diocese of Chicago, for missionary work. We [illegible] no more fruitful field for missionary work anywhere, but there [illegible] Speaking of the city and Diocese of Chicago, the Bishop stated that there was no more fruitful field for missionary work anywhere, but there was no part of the world so neglected as the work among the great, [illegible] wanted to help elsewhere, to assist good work anywhere. We [illegible] was no part of the world so neglected as the work among the great, fruitful Mississippi valley, at which Chicago stood at the head; no [illegible] places where the work was so poorly paid. The great city and suburbs [illegible] with 2,500,000 people, a pagan city, [illegible] has an area of 1,040 square miles, and 41 languages [illegible] churches! [illegible] Bishop said "that there were 3,000,000 of mountaineers in the South, about 450,000 of whom lived in western North Carolina. Of these 450,000 in North Carolina, 150,000 were of school age. That 50,000 of these children were growing up in ignorance. That the Church has 20 schools, 35 teachers, and 1,000 children in these schools. That the Church should endeavor to take care of these other 50,000 children who are growing up in absolute ignorance. That this whole condition is a menace to the country and an opportunity for the Church."

I hope you will make the correction, and oblige

Yours faithfully,

WALTER HUGHSON.

March 26, 1905.

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condition of the Society is not as good as it was a year ago by $124,000. The Reserve Funds are exhausted, and we have already borrowed $65,000 to meet obligations."

CHINA.

Bishop Graves says that two of the graduates of St. John's College Medical School have been employed with a salary of £300 a year and [illegible] expenses, to go to the Transvaal as physicians to the Chinese laborers. The Bishop alludes to the great need of another young physician from America for [illegible] staff of St. John's College.

WHAT WE HAVE IN CUBA.

INCLUDING the Bishop, there are nine clergy canonically attached to this Missionary District: Mr. Sturges is at Sagua la Grande, Mr. Mancebo at Santiago de Cuba, Mr. Moreno at Bolondron, Mr. Planes at Matanzas, Mr. Pena at a hospital near Havana, and Messrs. Colmore, Steele, and Meyer at Havana.

The Bishop is visiting the towns in the eastern part of the island, Santiago, Guantanamo, Sagua, La Gloria, and other places

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A MILLION ANNUALLY FOR MISSIONS

This is the Scope of the Work that this Church Must Support

VARIOUS INFORMATION AS TO MISSIONS PRESENTED TO THE BOARD

THE interesting information was given by the Treasurer at the March meeting of the Board of Missions, that, including the deficiency to September 1st, the total of the appropriations